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&c. &c. &c.

FOR JUNE, 1802.

STATUA taciturnior exit,
Qui fuit Omniloquens, Populo applaudente, MINISTER.

ORIGINAL CRITICISM.

Elements of General History, Antient and Modern. To which are added, a Table of Chronology, and a Comparative View of Antient and Modern Geography. Illustrated by Maps. 2 vols. 8vo. Creech, Edinburgh; Cadell, jun. and Davies, London. 12s. 1801.

OF the various arts wherein invention and elegance are principally concerned, there is perhaps no one, in which we have more improved on the polished nations of antiquity, than in that of Historical Composition. Among the GREEKS, it is true, in its rudest state, the avowed purpose of history was to unite the advantages of pleasure and instruction. By a faithful record of past events, while it gratified curiosity, it enlarged experience, and thus enabled men to form some probable conjectures concerning the future. But the Greek authors seem principally to have confined themselves to the first mentioned object: accordingly their main aim was little more than a pleasing narrative of civil events, and their highest ambition, animated description, and flowing language.

SALLUST, at Rome, was, beyond question, the first writer, who attempted to "apply the science of *philosophy* to the study of *facts*," a career in which he was not followed by his immediate successors. LIVY, great as he is, either did not discern, or did not value the improvement; and TACITUS at length appeared, who, although a late, was an able imitator *. By penetrating the human heart, and tracing

* We cannot help here noticing the new and extraordinary fancy, that has seized certain late writers of great respectability, such as Mr. Gibbon and

tracing moral effects to their probable internal as well as external cauſes, Salluſt conſpicuouſly advanced the hiſtoric art: but fully to apprehend how public tranſactions are affected by collateral cauſes, to perceive how they depend on the progreſs of a people in religion and government, in manners and in arts; that is a diſcovery, which was reſerved for a future, and diſtant period. It was wholly inconſiſtent with the condition of political experience at that time, and the limited intercourſe which then ſubſiſted between the nations of the earth. Thus hiſtory, in modern days, (to borrow an alluſion from painting) inſtead of a correct delineation of a few figures, has become the arduous compoſition of a great and complicated picture; of which the ſtudy is calculated alike to become intereſting and inſtructive to the ſtateſman and the general, to the philoſopher and the moraliſt, to the man of ſcience, and the man of taſte.

In an enlargement ſo comprehenſive of the field of hiſtory, it is eaſy to perceive, that its ſtudy, in a general view, would become extremely difficult. The ſtudent, who ſtretches his thoughts from the preſent moment to the dawn and origin of human records, is loſt amidſt the contemplation of the lapſe of ages, and the revolution of empires. The multiplicity of facts, the anomalies of character, the vaſt and accumulating maſs of dates and eras, all tend to perplex him; and he anxiouſly looks round for ſome inſtructor on whom he can rely, to direct his courſe, and to reſolve his difficulties.

Among the endeavours that have been made to clear away obſtructions from the threſhold of knowledge, the department in queſtion has not been neglected; accordingly, ſeveral writers have profeſſed to draw up abridged ſyſtems of hiſtory. Two errors, we think, have, in general, been committed by theſe authors. Either by giving too much into *circumſtantial detail*, their narratives have become prolix, and their ſyſtems wholly unmanageable; or, by faſtidiouſly indulging in *ſpeculative refinement*, they have dwelt ſolely on the philoſophy of hiſtory, without firſt providing for that ground-work of information, the *knowledge of facts*, by which alone we can hope that uſeful impreſſions are to be made, or ſolid theories erected. The truth is,

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and Mr. Murphy, of extravagantly running out in praiſe of Tacitus, at the expence of every other hiſtorian of antiquity. The former author very unjuſtly gives him credit for being "the firſt of hiſtorians who applied the ſcience of philoſophy to the ſtudy of facts;" (ſee Hiſt. Rom. Emp. vol. i. p. 344. 8vo. edit.) and the latter, in his elegant Eſſay on the Life and *Genius* of Tacitus, does not mention, even incidentally, the notorious circumſtance of his having copied the ſpirit, as well as the manner, of Salluſt. The critics of the 17th century (who were at leaſt as good ſcholars as thoſe of the 18th) with the learned and accompliſhed Lipſius at their head, do not heſitate to conſider Salluſt as the *Father of Philoſophic Hiſtory*, and to give him the precedency among the antient hiſtorians; in which ſentiment they judge in conformity to the deciſion of Quintilian, who, in comparing Livy with Salluſt, candidly ſays, *Hic verò hiſtoriæ majoris eſt auctor.*

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that the great difficulty attending abridged views of this ſort, is to render them intereſting to the reader; as it is by minute pictures chiefly that a ſcene or an action is ſtrongly repreſented to the mind. The only method, therefore, in a compendium, of ſupplying the defect, is to conſtruct ſuch a narrative, as ſhall ſeize at once the great and ſtriking outlines of a tranſaction, and by luminouſly holding up the inductive cauſes, the general management, and the final iſſue to the view, inſenſibly to lead the mind to form ſuch pictures for itſelf. If to this be ſuperadded a few ſtrokes of character appropriate to the actors who have figured upon the ſcene, materials enow are ſupplied to the imagination. The exerciſe, in which the mind always delights, of its own powers of invention, will thus render the general impreſſion more ſtrong and durable, than any which could have riſen from an indiſcriminate crowd of effects, or from an uniform detail of ordinary occurrences. Hence it may be ſaid, that in a judicious abridgment there are ſome advantages, which hiſtory itſelf, in its more extended form, cannot boaſt of poſſeſſing.

Thinking, as we do, that a compendious view of UNIVERSAL HISTORY *, given on ſuch principles as theſe, was a *deſideratum* in our literature, we congratulate the public on the appearance of the preſent work from the pen of Mr. Tytler, a gentleman every way qualified to do juſtice to the undertaking; and who has long filled with applauſe the profeſſional chair of civil hiſtory, in the univerſity of Edinburgh. That ſo well-known and judicious a critic pretty nearly agrees with us in the ſentiments we have above expreſſed, may be ſeen by an extract from the very ſenſible preface, which he has prefixed to his performance.

"The following work contains the outlines of a courſe of Academical Lectures, on General Hiſtory, delivered, for many years, in the univerſity of Edinburgh, and received with a portion of the public approbation amply ſufficient to compenſate the labours of the author. He began to compoſe theſe elements, principally with the view of furniſhing an aid to the ſtudents attending thoſe lectures; but (he) ſoon conceived, that, by giving a little more amplitude to their compoſition, he might render the work of more general utility. As now given to the public, he would willingly flatter himſelf it may be not only ſerviceable to youth, in furniſhing a regular plan for the proſecution of this moſt important ſtudy, but uſeful even to thoſe, who have acquired a competent knowledge of General Hiſtory, from the peruſal of the works of detached hiſtorians, and who wiſh to methodize that knowledge, or even to refreſh their memory on material facts, and the order of events.

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* "General Hiſtory," *(Hiſtoire Générale)* the title which Mr. Tytler has given to his book, is clearly a *Gallicism*; and, jealous as we juſtly are, in regard to every importation, whether *literary* or *moral*, from our French neighbours, we beg leave to put in our proteſt againſt it; in the hope, that the reſpectable author, in a future edition of his work, will exchange it for the Engliſh epithet, which we have above ſubſtituted in its ſtead.

" In the compoſition of theſe elements, the author has endeavoured to unite, with the detail of facts, ſo much of reflection, as to aid the mind in the formation of rational views of the cauſes and conſequences of events, as well as of the policy of the actors: but he has anxiouſly guarded againſt that ſpeculative refinement, which has ſometimes entered into works of this nature; which profeſſing to exhibit the philoſophy, or the ſpirit of hiſtory, are, more fitted to diſplay the writer's ingenuity as a theoriſt, or his talents as a rhetorician, than to inſtruct the reader in the more uſeful knowledge of hiſtorical facts."

We have here only to object to the improper and antiquated practice, retained by ſome writers, (and we are ſorry to ſee it receive the countenance of Mr. Tytler) of omitting their names, together with the proper additions, on the title-page of their books, and then endeavouring to make up for the deficiency, by putting their ſimple ſignature at the bottom of the Preface. In the beginning, and middle of the laſt century, this was conſidered as a pretty contrivance. It was thought to evince, in an author, a certain ſoft timidity, a coy and amiable reluctance, in coming forth with his name in front of his book, in the face of day, and before the eyes of the public. It was, therefore, accounted extremely graceful, modeſtly to ſlide it in with the preface, or the dedication. Hardened as we ourſelves are, by a laborious intercourſe with the world, we greatly fear, now that the practice has grown ſtale, and the *nerves* of authors unqueſtionably more vigorous, that a very different interpretation will probably be put upon it; and that no reader will be brought to believe, that it bears any manner of relation to real modeſty. On the contrary, does it not really ſeem to proceed from conceit, or, at leaſt, from affectation? becauſe it clearly intimates, that thoſe diſtinctive marks, which are uſeful in the deſignation of common men, are deemed quite ſuperfluous for perſonages like theſe, whoſe celebrity is eſtabliſhed, and whoſe importance is notorious.—We hope that this is the laſt time we ſhall be called upon to notice a ſimilar practice, in any writer of talent and learning.

From the foregoing ſtatement it appears, that the purpoſe of the preſent work is three-fold; firſt to furniſh youth with a proper plan of ſtudy; ſecondly, to prove uſeful to the inſtructors of youth, in conducting ſuch a courſe of ſtudy for their pupils; and, thirdly, to become ſerviceable to thoſe, who, from various hiſtorians having already collected a conſiderable knowledge of hiſtory, are deſirous to methodize and enlarge that knowledge, by the help of chronology, and the light of order. To this it may be added, that, in our judgment, no ſmall portion of the merit of the performance conſiſts in the conciſe, but comprehenſive views, which are *ſeparately* taken, of Religion and Literature, of Laws, Government, and Manners.—Of the characters both of particular nations and particular ages, it is evident, that no luminous or connected view could be held up, if incorporated with the narrative. To pauſe, therefore, at thoſe memorable eras, which form the great diviſions of hiſtory, and from time

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to time to introduce the topics in queſtion, adds equally to the variety, and intereſt of the work.

In a very neat and well-written introduction, the author ſets out by diſplaying the advantages that ariſe from the ſtudy of hiſtory, and the neceſſity of proſecuting it upon a regular plan.

" Hiſtory (ſays he) according to Dionyſius of Halicarnaſſus, is philoſophy teaching by examples. The ſuperior efficacy of example to precept is univerſally acknowledged. All the laws of morality, and rules of conduct are verified by experience, and are conſtantly ſubmitted to its teſt and examination. Hiſtory, which adds to our own experience an immenſe treaſure of the experience of others, furniſhes innumerable proofs, by which we may verify all the precepts of morality and prudence.

" Hiſtory, beſides its general advantages, has a diſtinct ſpecies of utility to different men, according to their ſeveral ranks in ſociety, and occupations in life.

" In this country, it is an indiſpenſable duty of every man of liberal birth, to be acquainted, in a certain degree, with the ſcience of politics. —Hiſtory is the ſchool of politics.—It opens to us the ſprings of human affairs, the cauſes of the riſe, grandeur, revolutions, and fall of empires.— It points out the reciprocal influence of government, and of national manners.—It diſſipates prejudices, nouriſhes the love of our country, and directs to the beſt means of improvement.—It illuſtrates equally the bleſſings of political union, and the miſeries of faction; the danger, on the one hand, of uncontrouled liberty, and, on the other, the debaſing influence of deſpotic power.

" It is neceſſary that the ſtudy of hiſtory ſhould be proſecuted according to a regular plan; for this ſcience, more perhaps than any other, is liable to perverſion from its proper uſe. With ſome it is no better than an idle amuſement; with others, it is a food of variety; with a third claſs, it foſters the prejudices of party, and leads to political bigotry.—It is dangerous for thoſe, who, even with the beſt intentions, ſeek for hiſtorical knowledge, to purſue the ſtudy without a guide. No ſcience (ſtudy) has been ſo little methodized. The ſources of prejudice are infinite; and the mind of youth ſhould not be left undirected, amidſt the erring, the partial, and contradictory repreſentations of hiſtorians.—Beſides the importance of being able to diſcriminate truth from falſehood, the attention ought to be directed only to uſeful truths. Much danger ariſes from the peruſal of memoirs, collections of anecdotes, &c.; for many of theſe works exhibit the moſt depraved pictures, weaken our confidence in virtue, and preſent the moſt unfavourable views of human nature.

" There are many difficulties, which attend the attempt of forming a proper plan of ſtudy, and giving an inſtructive view of general hiſtory.— Utility is to be reconciled with amuſement, prejudices are to be encountered, variety of taſte to be conſulted, political opinions balanced, judgment and deciſion exerciſed on topics keenly controverted. The propoſer of ſuch a plan ought therefore to be poſſeſſed equally of firmneſs of mind, and moderation of ſentiment. In many caſes he muſt abandon popularity for the calm approbation of his own conſcience. Diſregarding every partial and inferior conſideration, he muſt direct his view ſolely to the proper end of all education, the forming good men and good citizens."

We may here obſerve, that in delivering Academical Lectures on

the ſtudy of Hiſtory, two oppoſite methods have been uſually adopted by the teachers. By the one, a ſtrict chronological arrangement of events has been followed: by the other, a ſeries of diſquiſitions has been given, on various heads of public law, and political ſcience, illuſtrated by examples drawn from the tranſactions of antient and modern periods.—The former furniſhes a dry, and barren chronicle of events, of which the continuity is preſerved only by the order of time: the latter is inſufficient for the moſt important purpoſes of hiſtory; for tracing the real cauſes of events, and the hidden ſprings of action; and for enquiring into the revolutions of ſtates, and the progreſs of ſociety.—In a word, it is confining hiſtory to the ſingle department of laws or politics, and relinquiſhing its importance as a moral ſchool.

Mr. Tytler, therefore, in the Lectures which he delivered in the univerſity of Edinburgh, judiciouſly held a middle courſe between theſe two extremes; and, by endeavouring to remedy the imperfections of *each*, he appears, in ſome ſort, to have united the advantages of both. While he borrowed as much of the chronological plan, as was neceſſary to mark the progreſs of ſociety, and the ſtate of civilization in the different periods, he paid far more attention to connection of *ſubject*, than to connection of *time*, in recording the fate of empires; and the ſame uſeful rule is of courſe obſerved, throughout the whole of the preſent compendium.

"In this view," ſays Mr. T. "we muſt reject the common method of arranging General Hiſtory according to epochs or eras. When the world is viewed at any period, either of antient or of modern hiſtory, we generally obſerve one nation or empire predominant, to whom all the reſt ſeem to act, as it were, an under-part, and to whoſe hiſtory we find that the principal events in the annals of other nations may be referred, from ſome natural connection.—This predominant empire or ſtate it is propoſed to exhibit to view as the principal object, whoſe hiſtory, therefore, is to be more fully delineated, while the reſt are only incidentally touched, when they come to have a natural connection with the principal."

All this is judicious: but we cannot perceive the propriety of his entirely omitting the "Jewiſh Hiſtory" in his plan, now that it is meant to be recommended to *general* peruſal; merely becauſe, in the univerſity of Edinburgh, it chances to conſtitute a different department of academical education.—It is to be hoped that the author will ſupply ſo glaring a defect, in another edition of his work.

Having thus explained the nature of his deſign, Mr. T. proceeds to divide the whole into two great parts, ANCIENT and MODERN HISTORY, and theſe he details under diſtinct heads, or ſections. Commencing the firſt part from the earlieſt authentic records, he treats ſucceſſively of the Phœnicians and Egyptians, who, in the early ages of the world, peopled and civilized the ſouth of Europe; accordingly the country of the latter people has juſtly been denominated the cradle of the arts. On the nature of the firſt governments, laws, cuſtoms, &c. we meet with many excellent remarks, from which we ſhould quote with

with great pleaſure to ourſelves, as well as inſtruction to our readers, were we not reſtrained by the narrow limits of our work. From the hiſtory of the Phœnicians and Egyptians the author comes down to that of the Greeks, whom he regards, according to his plan, as the preeminent people, during a ſeries of ages. Their various governments, their wars and conqueſts, paſs under his review; without omitting, at the ſame time, the tranſactions of ſurrounding nations; until he arrives at the period, when this illuſtrious people, poliſhed by arts, and effeminated by luxury, at length ſubmitted to the Roman arms. The rapid, but pleaſing, view here given of Alexander the Great, will convey ſome idea of the manner, in which the narnative of civil tranſactions is conducted by the author.

" 1. ALEXANDER, the ſon of Philip, ſucceeded at the age of twenty, to the throne of Macedon; and, after a few ſucceſsful battles againſt the revolted ſtates, to the command of Greece.—Aſſembling the deputies of the nation at Corinth, he communicated to them his reſolution of proſecuting the deſigns of his father, for the conqueſt of Perſia.

" 2. With an army of 30,000 foot, and 5,000 horſe, the ſum of 70 talents, and proviſions only for a ſingle month, he croſſed the Helleſpont; and, in traverſing Phrygia, viſited the tomb of Achilles.—Darius Codomannus, reſolved at once to cruſh this inconſiderate youth, met him on the banks of the Granicus, with 100,000 foot, and 10,000 horſe.—The Greeks ſwam the river, their king leading the van, and, attacking the aſtoniſhed Perſians, left 20,000 dead upon the field, and put to flight their whole army. Drawing from his firſt ſucceſs a preſage of continued victory, Alexander now ſent home his fleet, leaving to his army the ſole alternative, that they muſt ſubdue Aſia, or periſh. Proſecuting their courſe, for ſome time, without reſiſtance, the Greeks were attacked by the Perſians, in a narrow valley of Cilicia, near the town of Iſſus. The Perſian hoſt amounted to 400,000; but their ſituation was ſuch, that only a ſmall part could come into action, and they were defeated with prodigious ſlaughter.—The loſs of the Perſians in this battle was 110,000; that of the Greeks, (according to Quintus Curtius) only 450.

" 3. The hiſtory of Alexander by Quintus Curtius, although a moſt elegant compoſition, is extremely ſuſpicious on the ſcore of authentic information. Arrian is the beſt authority.

" 4. The generoſity of Alexander was diſplayed, after the battle of Iſſus, in his attention to his noble (royal) priſoners, the mother, the wife, and family of Darius. To the credit of Alexander it muſt be owned, that humanity, however overpowered, and at times extinguiſhed by his paſſions, certainly formed a part of his natural character.

" 5. The conſequence of the battle of Iſſus was the ſubmiſſion of all Syria. Damaſcus, where Darius had depoſited his chief treaſures, was betrayed, and given up by its governor. The Phœnicians were pleaſed to ſee themſelves thus avenged, for the oppreſſion they had ſuffered under the yoke of Perſia.

" 6. Alexander had hitherto borne his good fortune with moderation: *Felix*, ſays Curtius, *ſi hac continentiâ ad ultimum vitæ perſeverare potuiſſet; ſed nondum fortuna ſe animo ejus infuderat.* He directed his courſe towards Tyre, and deſired admittance, to perform a ſacrifice to Hercules. The Tyrians

ſhut their gates, and maintained, for even months, a noble defence. The city was at length taken by ſtorm; and the victor glutted his revenge, by the inhuman maſſacre of 8000 of the inhabitants. The fate of Gaza, gloriouſly defended by Betis, was equally deplorable to its citizens, and more diſgraceful to the conqueror. 10,000 of the former were ſold into ſlavery, and its brave defender dragged at the wheels of the victor's chariot:—*Gloriante rege, Achillem, à quo genus ipſe deduceret, imitatum ſe eſſe, pœnâ in hoſte capiendâ.*—Curt.

" 7. The taking of Gaza opened Egypt to Alexander, and the whole country ſubmitted without oppoſition. The courſe he now purſued demonſtrated, that in his conqueſts he followed no determined plan. Amidſt the moſt incredible fatigues, he led his army through the deſerts of Lybia, to viſit the temple of his father *Jupiter Ammon*. On his return he built Alexandria, at the mouth of the Nile, afterwards the capital of the lower Egypt, and one of the moſt flouriſhing cities in the world. Twenty other cities of the ſame name were reared by him, in the courſe of his conqueſts. It is ſuch works as theſe, that juſtly entitle the Macedonian to the epithet of great. By raiſing, in the midſt of deſerts, thoſe nurſeries of population and induſtry, he repaired the waſte and havoc of his conqueſts. But for thoſe monuments of his glory, he would have merited no other epithet, than that aſſigned him by the brahmins of India, *the Mighty Murderer*.

" 8. Returning from Egypt, Alexander traverſed Aſſyria, and was met at Arbela by Darius, at the head of 700,000 men. The Perſian monarch had proffered peace, conſenting to yield the whole country from the Euphrates to the Helleſpont, to give Alexander his daughter in marriage, and the immenſe ſum of 10,000 talents. But theſe terms were haughtily rejected, and peace refuſed, but upon the unqualified ſubmiſſion of his enemy. The Perſians were defeated at Arbela, with the loſs of 300,000 men. Darius fled from province to province. At length, betrayed by Beſſus, one of his own Satraps, he was cruelly murdered; and the Perſian empire, which had ſubſiſted for 206 years, from (the time of) Cyrus the great, ſubmitted to the conqueror, 330 A. C.

" 9. Alexander now projected the conqueſt of India, firmly perſuaded, that the Gods had decreed him the ſovereignty of the whole habitable globe. He penetrated to the Ganges, and would have proceeded to the Eaſtern Ocean, had the ſpirit of his army kept pace with his ambition: But his troops, ſeeing no end to their toils, refuſed to proceed. He returned to the Indus; from whence, ſending round his fleet to the Perſian Gulph, under Nearchus, he marched his army acroſs to the deſert to Perſepolis.

" 10. Indignant that he had found a limit to his conqueſts, he abandoned himſelf to every exceſs of luxury and debauchery. The arrogance of his nature, and the ardour of his paſſions, heightened by continual intemperance, broke out into the moſt outrageous exceſſes of cruelty, for which, in the few intervals of ſober reflection, his ingenuous mind ſuffered the keeneſt remorſe. From Perſepolis he returned to Babylon, and there died, in a fit of debauch, in the twenty-third year of his age, and thirteenth of his reign, 324 A. C.

" 11. Of the character of Alexander the moſt oppoſite and contradictory eſtimates have been formed. While he is by ſome eſteemed nothing better than a fortunate madman, he is by others celebrated for the grandeur, wiſdom, and ſolidity of his political views. Truth is rarely to be found in the

the extreme of cenſure or applauſe. We may allow to Alexander the ſpirit and the talents of a great military genius, without combining with theſe the ſober plans of a profound politician. In a moral view of his character, we ſee an excellent and ingenuous nature, corrupted at length by an unvarying current of ſucceſs; and a ſtriking example of the fatal violence of the paſſions, when eminence of fortune removes all reſtraint, and flattery ſtimulates to their uncontroled indulgence." Sect. xvi. p. 74—79.

To the Greeks the Romans next ſucceed, as the chief and prominent people, in the picture of Univerſal Hiſtory. An account of their riſe and progreſs, their grandeur and decline, is conducted in the ſame manner with reſpect to other nations, as the hiſtory of the Greeks, and neceſſarily occupies a great proportion of Part the Firſt. That, as well as the firſt volume of the work, concludes with a view of the Gothic nations, after their eſtabliſhment in the ſouth of Europe, and the final extinction of the Roman empire in the weſt.—We have already noticed the merit of the General Obſervations, which Mr. T. has from time to time introduced; and, large as our quotations have already been, we cannot refuſe ourſelves the ſatisfaction of here extracting from his political reflections on the Grecian ſtates, and the Roman republic. The following quotation, (beſides its peculiar adaptation to the times in which we live) will evince, that his ſpeculations are not only ingenious in themſelves, but admirable in their tendency, and equally ſound, and juſt in their concluſions.

" In the hiſtory of Athens or Lacedemon," he ſays, " we ſeek in vain for the beautiful idea of a well-ordered commonwealth. The revolutions of government which they were ever experiencing, the eternal factions with which they were embroiled, plainly demonſtrate, that there was a radical defect in the ſtructure of the machine, that precluded the poſſibility of regular motion. Such was the condition of the chief republics of antiquity. Their governments promiſed, in theory, what they never conferred in practice, the political happineſs of the citizens. In democracy (ſays Dr. Ferguſſon) men muſt love equality: they muſt reſpect the rights of their fellow-citizens: they muſt be ſatisfied with that degree of conſideration they can procure, by their abilities fairly meaſured againſt thoſe of an opponent:—they muſt labour for the public good, without hope of profit: they muſt reject every attempt to create a perſonal dependence.—This is the picture of a republic in *theory*. If we reverſe the picture in every ſingle particular, and take its direct oppoſite, we ſhall have the true portrait of a republican government in *practice*.

" The hiſtory of all nations evinces, that there is an inſeparable connection between the morals of a people, and their political proſperity; but we have no ſtronger demonſtration of this truth, than in the annals of the Roman commonwealth. To limit to republics alone the neceſſity of virtue as a principle, is a chimerical notion, fraught with dangerous conſequences. *Quid leges ſine moribus vanæ proficiunt?* is a ſentiment equally applicable to all governments whatever; and no political ſyſtem, however excellent its fabric, can poſſeſs any meaſure of duration, without that powerful cement, *Virtue*, in the principles and manners of the people.

" The

" The love of our country, and the deſire for (of) rational liberty, is a noble (are noble) and virtuous feeling (feelings), and its (their) prevalence ever is a teſt of the integrity of the national morals. But there is no term which has been more proſtituted than the word Liberty. Among a corrupted people, the cry for liberty is heard the loudeſt among (from) the moſt profligate of the community. With theſe its meaning has no relation to patriotiſm; it imports no more than the averſion to reſtraint; and the perſonal character of the demagogue, and the private morals of his diſciples, are always ſufficient to unmaſk the counterfeit. The ſpirit of patriotiſm, and a general corruption of manners, cannot poſſibly be co-exiſtent in the ſame age and nation.

" On the other hand, while the morals of a people are pure, no public misfortune is irretrievable, nor any political ſituation ſo deſperate, that hope may not remain of a favourable change. In ſuch ſituations, the ſpirit of patriotiſm, pervading all ranks of the ſtate, will ſoon recover the national proſperity. The hiſtory of the Roman people, and that of the Grecian ſtates, in various criſes (criſiſes) both of honour and of diſgrace, afford proofs alike of this poſition and of its converſe.

" The national character of the Romans ſeems to have undergone its moſt remarkable change to (for) the worſe, from the time of the deſtruction of their rival Carthage. Salluſt aſſigns the cauſe. *Ante Carthaginem deletam, . . . metus hostilis in bonis artibus civitatem retinebat.—Sed ubi illa formido mentibus decessit, scilicet ea quæ secundæ res amant, lascivia atque superbia invesere.*

" In the laſt ages of the commonwealth, avarice, unreſtrained by moral principle, was the chief motive of the Roman conqueſts. It was ſufficient reaſon for going to war, that a country offered a tempting object to the rapacity and ambition of the military leaders. The conqueſt of Italy paved the way for the reduction of foreign nations. Hence the Romans imported, with their wealth, the manners, the luxuries, and the vices of the nations they ſubdued. The generals returned not, as formerly, after a ſucceſsful war, to the labours of the field, and a life of temperance and induſtry. They were now the governors of kingdoms and provinces; and, at the period of their command abroad, diſdaining the reſtraints of a ſubject, they could be ſatisfied with nothing leſs than ſovereignty at home. The armies, debauched by the plunder of kingdoms, were completely diſpoſed to ſupport them, in all their ſchemes of ambition; and the populace, won by corruption, always took part with the chief, who beſt could pay for their favour and ſupport. Force or bribery over-ruled every election; and the inhabitants of diſtant ſtates, now holding the rights of citizens, were brought to Rome, at the command of the demagogue, to influence any popular conteſt, and turn the ſcale in his favour. In a government thus irretrievably deſtroyed by the decay of thoſe ſprings that ſupported it, it was of little conſequence by the hand of what particular tyrant, uſurper, or demagogue, its ruin was finally accompliſhed.

" From a conſideration of the riſe and fall of the principal ſtates of antiquity, it has been a commonly received obſervation, that the conſtitution of empires, has, like the human body, a period of growth, maturity, decline, and extinction. But arguments from analogy are extremely deceiving, and, particularly, when the analogy is from phyſical to moral truths (between phyſical and moral truths). The human body is, from its fabric, naturally ſubject to decay, and is perpetually undergoing a change

from

from (by) time. The organs, at firſt weak, attain gradually their perfect ſtrength, and thence, by a ſimilar gradation, proceed to decay and diſſolution. This is an immutable law of nature. But the ſprings of the body politic do not neceſſarily undergo a perpetual change from (by) time. It is not regularly progreſſive from weakneſs to ſtrength, and thence to decay and diſſolution;—nor is it under the influence of any principle of corruption, which may not be checked, and even eradicated, by wholeſome laws. Thus, the beginning of the corruption of Sparta, is attributed to the breach, by Lyſander, of the inſtitutions of Lycurgus, in introducing gold into the treaſury of the ſtate, inſtead of her iron money. But was this a neceſſary, or an unavoidable meaſure?—Perhaps a ſingle vote in the ſenate decreed its adoption; and, therefore, another ſuffrage might have ſaved, or long poſtponed, the downfall of the commonwealth. The Roman republic owed its diſſolution to the extenſion of its dominions. Had it been a capital crime for any Roman citizen to have propoſed to carry the arms of the republic beyond the limits of Italy, its conſtitution might have been preſerved, for many ages beyond the period of its actual duration.—'Accuſtom your mind,' ſaid Phocion to Ariſtias, 'to diſcover, in the fate of nations, that recompence, which the great author of nature has annexed to the practice of virtue. No ſtate ever ceaſed to be proſperous, but in conſequence of having departed from thoſe inſtitutions, to which ſhe owed her proſperity.'—Hiſtory, indeed, has ſhown, that all ſtates and empires have had their period of duration; but hiſtory, inſtructing us in the cauſes which have produced their decline and downfall, inculcates alſo this ſalutary leſſon, that they themſelves are in general the maſters of their deſtiny, and that all nations may, and moſt certainly ought, to aſpire at immortality.

"It was a great *desideratum* in antient politics, that a government ſhould poſſeſs within itſelf a (the) power of periodical reſo mation; a capacity of checking any overgrowth of authority in any of its branches, and of winding up the machine, or bringing back the conſtitution to its firſt principles. To the want of ſuch a power, which was ineffectually endeavoured to be ſupplied by ſuch partial contrivances as the Oſtraciſm and Petaliſm, we may certainly aſcribe, in no ſmall degree, the decay of the ſtates of antiquity; for, in their government, when the balance was once deſtroyed, the evil grew worſe from day to day, and admitted of no remedy but a revolution, or an entire change of the ſyſtem. The Britiſh Conſtitution poſſeſſes this ineſtimable advantage over all the governments both of antient and modern times. But of this we ſhall afterwards treat in its proper place."—Sect. xix. and xxxix.

In ſpeaking of the effects of civilization on the duration of ſtates, the author might juſtly have added, that, when once they have become poliſhed, and of coarſe luxurious, luxury has uniformly undone them; unleſs where the fabric was upheld, as is the caſe in Britain, by the invigorating influence of induſtry and commerce.

To this firſt volume is added a moſt uſeful "Comparative View" of Geography antient and modern, accompanied with Maps.

[*To be concluded in our next.*]

Barrow's

Barrow's *Eſſay on Education.*

(Concluded from P. 47.*)*

THE importance of the preſent ſubject, and the extraordinary merits of the performance, have induced us to extend our analyſis to an unuſual length, and yet the extracts which we have given afford but a feeble ſpecimen of the collective energy, ſpirit, and excellence of the work.

In our foregoing numbers we gave an account of this publication up to the 19th chapter, and we here begin with the 20th, *On the Vices and Virtues of Boys*; an eſſay which ſeems to comprehend much practical morality. The vices and diſorders which moſtly diſturb ſociety are traced to their ſources, and very judicious means are pointed out for their prevention or reſtraint, at that period of life when correction is moſt practical and efficacious.

The theory here laid down is evidently deduced from accurate obſervation and experience. Many of the misfortunes of youth and ſubſequent manhood are charged to the miſtaken kindneſs and faſhionable indulgence of parents.

The following are the author's ſentiments on this ſubject.

" The ſource to which I allude is, exceſſive indulgence to our children; a circumſtance which never fails to produce, or to aggravate, depraved ſentiments, and pernicious habits. Quinctilian complained that, in his days, the firſt thing which the ſons of gentlemen were taught, was, to call in liſping accents for their ornaments of purple or of crimſon; and that more attention was employed to improve their palates, than to correct their pronunciation. With what juſtice a ſimilar complaint may be made at preſent, there is leſs reaſon to prove than to lament. Where due tenderneſs to our own offſpring ends, and exceſſive indulgence begins, it may not, indeed, be eaſy to determine with preciſion. But indulgence is obviouſly exceſſive, when, in the important articles of food, amuſement, and ſtudy, the inclinations and appetites of the children are conſulted, inſtead of the judgment of the parents: and this indulgence becomes ſtill more miſchievous and culpable when it is granted to one child in preference to the reſt; or at the expence of their comfort and convenience. Of this, indeed, the ill effects are neither few nor inconſiderable.

" A favourite ſon is ſeldom beloved by his brothers; and ſtill more ſeldom feels any ſincere love for them; and thus one of the moſt pleaſing and the moſt amiable of human affections is diſcouraged and impaired at that ſeaſon of life when it might be moſt ſucceſsfully cultivated and eſtabliſhed.

" The preference conſtantly ſhewn to one child, in the end diſappoints its own purpoſes. It grows in time to be received as a right, and inſtead of exciting ſentiments of pleaſure and gratitude in his mind, fills it with vain notions of his own importance, with the ſpirit of inſolence and oppreſſion.

" The extreme fondneſs of the parents is often more troubleſome than pleaſing to the child. Sometimes he ſees and deſpiſes their weakneſs; and when contradiction is exerted, and ſome occaſions will imperiouſly demand

mand its exertion, it will offend more than all former kindneſs has obliged. No wonder, then, that of all our children, he who has been moſt indulged, ſhould generally prove the moſt refractory and the moſt ungrateful.

"But where no undue preference or partiality is ſhewn, exceſſive indulgence is by no means deprived of its folly or its miſchiefs. It quickly teaches diſingenuouſneſs and diſhonourable artifices. The child ſoon learns to affect pain, ſickneſs, and unhappineſs; becauſe he knows that by ſuch means he will obtain whatever he deſires, from parents who will not bear to hear him cry; and thus that ingenuous temper, the great ornament of youth, is deſtroyed before the period arrives which it ought chiefly to have adorned.

"Habitual indulgence to children ſeldom fails to terminate in a mean and ſelfiſh diſpoſition. It teaches individuals to claim, and tempts them to ſeek, their perſonal gratification, at whatever expence to themſelves or others: and this philanthropy, the faireſt boaſt of human nature, and one of the firſt precepts of our religion, is poiſoned at the ſource.

"It ſends them to ſchool with hopes of having the ſame indulgence continued; and if they are diſappointed, as their own beſt intereſts require they ſhould be, the diſappointment produces averſion to ſtudy, regret for the pleaſures they have loſt, fanciful and fictitious complaints againſt the ſeminary, perpetual ſolicitations to be removed from it, and all thoſe contemptible humours and paſſions which torment alike the parents, the teacher, and the pupils, and prevent improvement as much in ſcience as in virtue.

"It teaches them ſuch delicacy and ſuch avidity of appetite in the article of food, as, in the courſe of their future life, expoſes them often to inconvenience, and always to contempt: and it often creates ſuch a taſte for wine as impairs the conſtitution before it is fully eſtabliſhed, or terminates in one of the moſt deſpicable of human vices, habitual drunkenneſs."

The author proceeds to detail various other vices, and to point out the means of their reſtraint or correction. He ſtill aſcribes much to the weakneſs of parents; and he condeſcends, in a note, to animadvert with ſome ſeverity on the practice of introducing the children of the family to the company after dinner. The laſt vice of boys which he notices is certainly of the greateſt importance.

"The laſt vice (ſays Dr. Barrow, p. 244,) which I ſhall ſpecify, and that which, amongſt the ſenior pupils of a ſchool, is moſt to be apprehended, is debauchery. It is not only of all others the moſt injurious to the health of the ſtudent, but the moſt hoſtile to his improvement in literature, as well as in virtue. It moſtly withdraws his attention from the proper objects of his purſuit; and equally debaſes the underſtanding, and corrupts the heart. To this, the temptation is the moſt conſtant, and prevention the moſt difficult. The teacher cannot make this, like other vices, the ſubject of advice and admonition, without the hazard of inflaming the paſſions, which he would wiſh to reſtrain. He cannot eaſily illuſtrate the gradations by which young men are uſually ſeduced from their duty, without violating the delicacy of his hearers, and his own; he cannot, without exciting their ſmiles, as often as their conviction, enlarge upon the guilt and the aggravations of ſuch tranſgreſſions; and when offences have been detected, the office and authority of a ſchoolmaſter furniſh him with hardly any means of ſuitable or efficacious puniſhment. The age of the offender will generally render perſonal

ſonal chaſtiſement improper, or uſeleſs; and amongſt his ſchoolfellows he will excite more envy or admiration than either ridicule or reproach. The influence of the teacher, indeed, muſt be exerted rather in prevention than correction: and, next to enforcing the great principles of religion and virtue, it is perhaps the moſt eligible expedient to arm the paſſions againſt each other: this, it muſt be allowed, is a very imperfect ſyſtem of morality; but in the preſent ſtate of human nature, and in the ſeaſon of youth, it is often neceſſary, and always beneficial. From acts of meanneſs, for example, the ſtudent may often be deterred by arguments founded upon his pride. The love of eaſe or diſſipation may be counteracted by inſpiring him with a love of letters; and the purſuits of ambition may withdraw his attention from the affections of concupiſcence. 'The poets, (ſays Muretus) have wiſely determined, that while all the other deities are made ſubject to the empire of love, neither Venus nor Cupid ſhould have any authority over Minerva and the muſes.' Of all external reſtraints, however, upon the indulgence of licentious paſſions the moſt powerful muſt be drawn from the apprehenſions which the youth may feel, that his tranſgreſſions will come to the knowledge, and excite the diſpleaſure, of his parents and his friends. In all caſes of morality, indeed, and in this above all others, leſs will depend upon the care and vigilance exerted at ſchool, than upon the principles inſtilled, the liberties allowed, and the examples exhibited at home. The tutor can only continue what the father muſt begin, or ſupport what he has enjoined. The parent is the natural teacher of morals to his ſon: the preceptor is only his ſubſtitute and repreſentative. The maſter of an academy may ſelect a ſituation as far removed as poſſible from external temptation; the play-ground may be expoſed to his conſtant inſpection; he may guard ſtrictly againſt wandering beyond the bounds preſcribed; and he may inſiſt upon an uniform compliance with the hours of buſineſs and repoſe: above all, he may ſhew his own love of virtue and purity, and enforce their principles, alike by his leſſons and his conduct; and his learning, his prudence, and his humanity, excite in the minds of his pupils, the higheſt ambition of his approbation, and a proportionate fear of his diſpleaſure. But beyond theſe precautions his moral influence cannot eaſily be extended; and when the impetuoſity of the paſſions of youth, and the licentious manners of the times are candidly conſidered, the teacher will not be haſtily condemned, though his vigilance will be occaſionally eluded, and his beſt exertions ſometimes fail of their effect."

From the foregoing extracts the reader will perceive that the author is well acquainted with the human heart, and with the tempers and diſpoſitions of boys: and, though he is the decided enemy of indulgence and miſtaken lenity, he appears no leſs the rational advocate for gentleneſs and humanity. Many intereſting topics, which we have not noticed, are incidentally diſcuſſed in this chapter, and all with candour and judgment.

The 21ſt Chapter, *On Ornamental Accompliſhments*, gives a conciſe view of the uſe of muſic, dancing, drawing, fencing, and other ſuch acquirements: the value of which is, we think, fully appreciated by Dr. Barrow.

Chapter 22, *On an early Knowledge of the World*, contains a review of the arguments generally urged in favour of this knowledge; and the practice,

practice, on the whole, is condemned as equally unfavourable to ſolid ſcience and virtue.

We come now to analyſe the 23d and laſt Chapter, *On the Effects of the late Revolution in France upon Opinions and Manners in this Kingdom.* This portion of the work ſeems to have been the author's favourite, for it is the moſt elaborately written. Here the opinions and manners of a large proportion of the people of this country are repreſented, as having received much injury from the propagation of French principles, and from Jacobinical examples of perfidy, cruelty, and infidelity. To theſe evils, it is maintained, that one powerful antidote may be found in the judicious management of education. This eloquent and impreſſive eſſay is well worthy of ſeparate publication. We ſhall give a few extracts as a ſpecimen, though we are at a loſs which parts to prefer. Where excellence is uniform, ſelection becomes difficult.

"The late Revolution in France (ſays our author) has engaged a larger ſhare of the attention of mankind than any other ſubject, in the ſame number of years, was ever able to attain. No other event, indeed, which hiſtory has recorded, has in an equal degree intereſted the paſſions of the heart, or ſuggeſted ſo many important topics of reflection to the underſtanding. Its Influence has extended, not only to the public forms of civilized ſociety in almoſt every quarter of the world, but even to the regulations and the comforts of domeſtic life: it has hardly more diſturbed the monarch on his throne, than the peaſant in his cottage: its bold and novel doctrines have contradicted almoſt all eſtabliſhed opinions in policy and morals, and their natural effects; its unparalleled atrocities in practice have outraged all the feelings of humanity. If the French, like Phaëton, have failed to enlighten and regulate the world, they have, unhappily, like him, ſet it on fire in the attempt. No wonder then, that we find this revolution intruding itſelf into the converſation of almoſt every company, and into the writings of every author. It has not, merely in common with other events of this day, filled the columns of our newſpapers and the pages of our pamphlets; but it has produced elaborate and important volumes of memoirs and diſſertations, anecdotes and reflections. It has, indeed, become the great ſource of illuſtration and example in all our ſpeculations on human nature, and human actions; in the theories of the ſtateſman, the inveſtigations of the moraliſt, and the leſſons of the divine.

"In one point of view it ſeems to have an intimate connection with the object of the preſent work; in the changes it has produced in public opinion amongſt us, or to ſpeak with more preciſion, in the injury it has done to the ſentiments and principles of the people on the great ſubjects of manners, government, and religion. If theſe changes and this injury cannot be counteracted, it is too obvious to be doubted, that they muſt at length be attended with their neceſſary conſequences—a correſpondent alteration in the form of civil ſociety; the total overthrow of our civil and eccleſiaſtical eſtabliſhment: and it is hardly leſs obvious that one powerful means of counteraction may be found in the inſtruction given to our children, and the habits eſtabliſhed in their conduct.

"What may be ſuppoſed then to be the nature and extent of the miſchief already received, and in what manner, and in what degree, it may be

be corrected or reſtrained by the judicious management of education, the preſent eſſay may be allowed, without departing from its proper province, briefly to examine and explain."

Here the author enters into a particular examination of the various ſentiments and dangerous opinions to which the French Revolution has given riſe; and he expoſes the fallacy and fatal tendency of thoſe doctrines with conſiderable force. He, very juſtly, obſerves, that the danger of infection is not removed by the late peace, or truce, which has been made. We really conſider the danger as greatly encreaſed. The war might be ſuppoſed to operate, in ſome degree, as a quarantine, but this being now taken off, anticeptics, and antidotes like the preſent chapter, become the more neceſſary.

Among the various evils effected by this revolutionary monſter, Dr. Barrow reckons the eſtimation, treatment, and corruption of women, upon whoſe virtue and honour, the virtue and honour of the world may be ſaid principally to depend. What he ſays on this ſubject is peculiarly intereſting.

"Another point (ſays the author) in which this revolution threatens to inſure public opinion and public conduct amongſt us, is the eſtimation and treatment of women as members of ſociety. To attempt to prove their importance in this reſpect, would be not only ſuperfluous but abſurd. It is one of thoſe truths which cannot be rendered ſtronger by argument or clearer by illuſtration; and the influence of this eſtimation and this treatment on the general morals of the community, though leſs obvious perhaps, is not leſs real or leſs extenſive.

"Long before the revolution it was grown almoſt into a maxim amongſt the men of pleaſure in France, that there was not a woman of principle and virtue in the kingdom. The maxim was undoubtedly falſe; but their conduct ſince appears to have univerſally proceeded upon the ſuppoſition of its truth. Under the ancient government their gallantries were mixed with ſentiment and conducted with delicacy; they are now as groſs as they are immoral. Concubinage, inſtead of being ſtigmatized and reſtrained by public opinion, is countenanced by the general practice. The ſolemnity of marriage is treated with a levity by which it is eſſentially diſcouraged, and even the laws by which it has been regulated, are calculated rather to deſtroy than protect the inſtitution. This contemptuous uſage of their women, and the conſequent licentiouſneſs of their morals muſt indeed be conſidered as partly the cauſe and partly the conſequence of the revolution. But whatever tendency there is amongſt us to imitate the manners of that ill-fated country, the ſame tendency there muſt be to weaken the bonds of our political eſtabliſhment. That in the point under conſideration, the reſemblance is conſiderable, however it may be lamented, cannot be denied.

"The contract of marriage and the conſcientious obſervance of its laws, are not only the natural baſis, but the firmeſt ſupport of civil ſociety; and with how much greater frequency than in former time its engagements are violated amongſt us, as well in the lower as in the higher ranks of the community, not only the chronicles of ſcandal, but the records of our courts of juſtice will abundantly teſtify. That the young men of the preſent day treat the tenderer ſex with leſs reſpect and attention than was the laudable practice within our own age and memory, and that this change has been chiefly

chiefly obſerved ſince the commencement of this infectious revolution, their general converſation in mixed ſociety, and their general behaviour at places of public reſort, unhappily furniſh evidence too obvious and deciſive to be called in queſtion. That our young women have in ſome degree provoked this treatment by imitating in their conduct the manners of their own ſex at Paris, if not a principal cauſe of the evil, is certainly one of its principal aggravations. The diffidence and the delicacy which were formerly numbered amongſt their brighteſt ornaments and moſt powerful attractions, are now diſcarded as the indications of meanneſs of ſpirit, of vulgarity of manners, and the converſation of too many amongſt them as little di guiſes their paſſions as their dreſs conceals their perſons. It was one of the boaſts or the menaces of France in the earlieſt periods of her revolution that ſhe would in every country of Europe prepare the minds of one ſex for a ſimilar revolution by perverting the ſentiments and corrupting the morals of the other. That this fatal project has been attempted againſt our nation, I ſhall be readily excuſed the unneceſſary taſk of proving to my fellow-ſubjects. But I muſt be allowed to lament, that of a miſchief evidently begun we do not appear to poſſeſs either virtue or pride enough to ſtop the progreſs. We read their writings with avidity, and we copy their faſhions, without conſidering their tendency or their propriety. Our young men ſeem not to know or not to reflect that the abolition of the diſtinctions of dreſs was firſt adopted by our republican neighbours, as one of their expedients to deſtroy the diſtinctions of ranks, and the ſenſe of ſubordination in ſociety, and our young women are probably little aware that the faſhionable nakedneſs of the preſent day was firſt adopted in this country in imitation of the revolutionary proſtitutes of France."

After diſcuſſing various other ſubjects of ſerious importance, Dr. Barrow thus obſerves:—

"Such appear to be the injuries which opinions and manners amongſt us have ſuſtained, and ſuch the nature and magnitude of the dangers to which we have lately been expoſed, and from which we cannot be conſidered as having yet eſcaped. To correct theſe errors and to repel theſe dangers, many judicious and vigorous exertions have been made, and certainly not without ſucceſs. The revolutionary doctrines, as far at leaſt as political objects alone are concerned, are unqueſtionably at preſent not in a ſtate of progreſs amongſt us. They are probably loſing ground; but recent enquiries have proved that they are by no means extinct. They are, indeed, too agreeable to the worſt paſſions of the populace, ever to be wholly eradicated from their minds; and their advocates and votaries wait only for a convenient opportunity to bring them again into operation; under new forms, perhaps, and with additional attractions and more fatal deluſions. Though in a great meaſure driven for the preſent into ſecrecy and ſilence, they are ſtill connected by correſpondence and intelligence, by their clubs and their fraternities, throughout almoſt every diſtrict of the kingdom; and are ready to unite publicly in the common cauſe at the firſt ſummons of their leaders, on the firſt ſignal of inſurrection and confuſion. They have repeatedly boaſted, indeed, that the neighbouring influence of the French Republic upon our characters, our manners, and our policy, cannot be finally reſiſted; that its principles conſtitute an imperiſhable ſeed, which will unceaſingly propagate itſelf, and eventually cover with its fruits, not only our own country, but every other nation of the world. Whenever external and

immediate danger ſhall be ſo far removed, that our fears and our vigilance ſhall be relaxed; when peace ſhall again return, and bring with it its uſual attendants, negligence, and ſecurity, then will theſe deſtructive doctrines again exert their influence; for they cannot long remain at reſt; and they will exert it with the greater effect, becauſe they will find too many amongſt us prepared to receive and encourage them."

We have already noticed the practical utility and wiſdom of the preſent performance. To the numerous defects and diſorders here pointed out in education, appropriate remedies are preſcribed, and to the political evils and dangers of this country the following precautions, among others, are recommended.

"More than one inſtance may be found amongſt the nations of antiquity, where the profeſſors of philoſophy were driven into exile, leſt their doctrines ſhould corrupt the youth of the country and endanger the ſafety of the ſtate. Let us at leaſt learn ſo much caution from their example, as to lay every legal reſtraint upon our modern philoſophers in the propagation of their opinions; and to counteract the opinions themſelves by more ſalutary inſtructions on every ſubject connected with patriotiſm and virtue. I have already declared my opinion, that in our ſeminaries profeſſing literary and liberal education, no man ſhould be permitted to preſide without the licence, which the canon has enjoyed; that all, who may be expected to have any conſiderable influence in the country, may be reared in ſuch principles as the peace and welfare of the country require. And as the loweſt orders of the people in theſe days generally obtain ſome portion of literary information, ſome vigilance ſhould be exerted to ſecure ſound principles, as well as ſufficient talents, in their teachers; to direct the proper objects of inſtruction and the books which ſhould be put into their hands. For our parochial ſchools, our charity ſchools, and our Sunday ſchools inſpectors ſhould be every where appointed. When theſe are conducted with wiſdom, they will undoubtedly be in a high degree beneficial to the pupil in particular, and to the ſtate in general. But whenever they are under the direction of the lower orders of the Diſſenters, or of thoſe enthuſiaſts uſually diſtinguiſhed by the denomination of methodiſts; whenever they are acceſſible to the open or the diſguiſed teachers of anarchy and irreligion, then may they become the ſource, not only of private corruption, but of public danger. The zeal of Jacobiniſm never ſleeps. It neglects no opportunity of gaining proſelytes to its cauſe. It diſdains no inſtrument that may in any degree promote its baneful purpoſes. Our children and our populace are the firſt objects on which it would exert its powers; and their inſtruction or perverſion its favourite engine of operation. Here then we have the teſtimony of our enemies in favour of the truth and value of the doctrine, which I wiſh to recommend, the influence of early impreſſions upon the mind on the future conduct of man; and the attention they would beſtow on the inſtruction of the riſing generation, with a view to the expulſion of received opinions and the deſtruction of eſtabliſhed principles, it will be our duty and intereſt to exert in ſupport of Government and the laws of truth, morality, and religion."

Such are the wiſe precautions pointed out by this able and patriotic writer, who on every occaſion demonſtrates the inſeparable connection between the proper education of youth, and the ſafety and proſperity of the ſtate.

With

With reſpect to the ſtyle of this performance, we have already in general terms ſpoken highly of its ſtrength and perſpicuity. The author is, however, ſometimes more intent upon his ſubject than on the rounding of his periods or the poliſh of his ſentences, though numerous ſpecimens might be ſelected of elaborate and elegant compoſition. If, as Horace ſays—*ſcribendi rectè ſapere eſt et principium & fons*, or, according to Swift, that *proper words in their proper places* conſtitute good writing, then will every part of this work bear the teſt of criticiſm. The Doctor ſeems a decided enemy to literary as well as political innovations; he retains the ſuperfluous letters which are rejected by moſt modern writers, ſuch as the *u* in *favour*, and the *k* in publick. In this, however, he is ſupported by the two greateſt authorities that this age has produced, we mean Johnſon and Burke.

In tracing literary reſemblance with regard to the preſent compoſition, we recogniſe the author as a pupil of the ſchool of Johnſon, and certainly a pupil who does not diſgrace his maſter. The ſtructure and meaſure of his ſentences frequently remind us of the Rambler; but we do not find the ſame pomp or luxuriance of expreſſion. In the neatneſs of the antitheſis, and in conciſe and ſtriking aphoriſms, Dr. Barrow is perhaps not inferior to Dr. Johnſon; but he does not diſplay the richneſs of imagery, nor does he ſeem to poſſeſs the *copia verborum* of his great archetype. Indeed the ſubject, which is partly didactic, does not require much imagery or ornament. The principles too of theſe writers bear a ſtriking reſemblance. On the momentous ſubjects on which Dr. Barrow treats, he ſeems to think like Dr. Johnſon, and to give equal force to his opinions: indeed, his reaſoning in general carries a conviction like that of mathematical demonſtration.

A ſchoolmaſter of ſuch diſtinguiſhed talents might, on retiring from the profeſſion, be deemed a public loſs; but this is fully compenſated in the preſent publication, by which his knowledge and the reſult of his experience are likely to produce more extenſive and permanent benefit, and we earneſtly recommend to every lover of his country, to promote the circulation of this ſeaſonable and excellent work. In fine, whether we view it in a literary, moral, religious, or political light, it commands our warmeſt approbation; and we do not heſitate to pronounce it the moſt practical, ſafe, and ſolid ſyſtem of education hitherto publiſhed in this country.

The Spirit of Anti-Jacobiniſm for 1802: *being a Collection of Eſſays, Diſſertations, and other Pieces, in Proſe and Verſe, on Subjects Religious, Moral, Political, and Literary; partly ſelected from the Fugitive Publications of the Day, and partly original.* 12mo. Pp. 415. 6s. 6d. Boards. Cobbett and Morgan.

THE deſign of this work will beſt be underſtood from the Editor's explanation in his "Advertiſement," which alſo contains a de-

finition of Jacobiniſm, and ſome remarks on the preſent ſtate of it, which are not inapplicable to our Review.

"Superadded to the deſire of reſcuing from oblivion many pieces of merit which appear in the fugitive publications of the day, the Editor of this volume has another object in view;—to provide an antidote for the poiſon which has, for ſome time, been annually circulated under the title of *The Spirit of the Public Journals*;—a work apparently intended to corrupt the morals, and to vitiate the taſte, of its readers.

"But the principal part of the *Spirit of Anti-Jacobinism* will ever conſiſt of original compoſitions, which ſome of the firſt poets and proſe-writers of the preſent day have engaged to ſupply. The Editor feels it neceſſary to caution the public againſt the haſty adoption of an erroneous idea, which, though founded excluſively on the *Title* of the Book, great pains have been taken to encourage;—namely, that this is merely a political and a party publication. It is no ſuch thing;—political diſcuſſions, indeed, will ever conſtitute a portion of its contents, but certainly not with a view to the ſupport of any *Party*. It will contain Eſſays, Letters, Diſſertations, and Poems, on ſubjects religious, moral, ſcientific, and literary.—In ſhort, as JACOBINISM has *demolition* for its *object*, and *depravity* for its *means*; ſo is the object of ANTI-JACOBINISM *preſervation*, and its *means* purity. Thus, while the votaries of the *former* ſeek, by poiſoning every ſource of information and amuſement, to deprave the taſte, corrupt the morals, and to eradicate all religious principles from the mind, ſo deſtroying the cement which binds not merely man to man, but the *creature* to the CREATOR, for the attainment of its end; the followers of the *latter* ſhould labour to keep the channels of inſtruction pure and uncontaminated, to preſerve the taſte from pollution, and the mind from corruption, by providing it with ſuch wholeſome food as may at once afford pleaſure and ſupply nouriſhment, fortifying it in its own good diſpoſitions, and ſtrengthening it againſt the attacks of its moſt malignant, moſt inveterate, and moſt dangerous enemy.

"JACOBINISM, then, is not merely a political, but an anti-ſocial monſter, which, in purſuit of its prey, alternately employs fraud and force. It firſt ſeduces by its arts, then ſubdues by its arms. For the accompliſhment of its object it leaves no means unemployed which the deep malevolence of its native ſagacity can deviſe. It pervades every department of literature and inſinuates itſelf into every branch of ſcience. Corruption is its food, profligacy its recreation, and demolition the motive of its actions, and the buſineſs of its life.—This "foul fiend" flouriſhed both in France and Germany, long before it received its preſent appellation. Its hideous features may be plainly diſcovered, and will be eaſily recognized, in the multifarious works, profound and ſuperficial, ſerious and comic, hiſtorical and ſcientific, in the poetry and proſe, of the numerous philoſophiſts who deluged both countries with their publications, during the latter half of the laſt century. Its perſeverance is only to be equalled by its deformity, and its activity only to be exceeded by its malice. And, at no period, were its progreſs and its influence more to be dreaded, for reaſons too obvious to require ſpecification, than at the preſent. Conſequently never were the efforts of ANTI-JACOBINISM more neceſſary to check that progreſs and to counteract that influence. To this object and to this end, will the vigilance and care of the Editor of the *Spirit of Anti-Jacobinism* be invariably directed; moſt anxious to preſerve the religious and civil eſtabliſhments of his country; with the

the character of his countrymen for purity of taſte, depth of knowledge, correctneſs of judgment, and integrity of mind;—but moſt averſe from the proſtitution of talent to the mere purpoſes of party, or the ſupport of political diſputations, which have not a ſuperior object in view.

"To the author of the two Poems entitled, 'The Diſbanded Subaltern" and "Innovation," the Editor wiſhes to make a public acknowledgment for the permiſſion to reprint them, and for the additions and corrections which he has obligingly ſupplied. To ſome other writers, from whom alſo he has received valuable communications, he requeſts to make a ſimilar acknowledgment."

The two poems here mentioned appeared long before the eſtabliſhment of our Review; they have both of them great merit, and we are truly glad to ſee them thus reſcued from oblivion. "Innovation" was publiſhed, at the beginning of the French Revolution, and dedicated to Mr. Burke, in ſtrains not unworthy the great character to whom they were addreſſed.

"Oh thou! in whoſe emphatic Page we trace
The glowing beauties of each ſiſter Grace,
As prompt to crown the Patriot's ardent vow,
They lift the veil from Wiſdom's awful brow;
Oh, thou! whoſe toils, with equal ſcorn, defy
The ſmooth perverſion, and the ſhameleſs lye;
The ſorry ridicule which fools impart,
And the cold ſneer which ſpeaks the canker'd heart,
While bleſt by all their Country's weal who prize,
While bleſt by all the good, and all the wiſe;
If, in ſome moment of reluctant pauſe,
Which toiling Virtue yields to Nature's laws,
When ruſtic arts, and ruſtic converſe charm,
And the light labour of thy cultur'd farm,
When ſocial trifles ſmooth the brow of Care,
The Muſe ſhall claim their grateful taſk to ſhare:
Oh, meet her homage with no cold diſtruſt,
Severely grateful, as ſeverely juſt!

"Combining, penetrating, vaſt profound!
The wond'rous maze of Nature trac'd around;
Unmov'd we mark'd thy treasur'd mind attain
'To ſomething,' truly, 'of prophetic ſtrain.'
Lo! Time has uſher'd many an ill foretold,
Which Wiſdom wept to ſee her page unfold;
But crimes which load the groaning earth with ſhame,
Which inſtinct, reaſon, nature, man defame,
As ſtrange as ſoul, the Sybil glance defy,
Which breaks from pauſing Wiſdom's lifted eye."

The contraſt between *Monarchical* Paris and *Republican* Paris, is drawn with equal ſtrength and ability;—and after the bard has pourtrayed the horrid ſcenes which that blood-ſtained metropolis exhibited, he aſks whence "theſe complicated ills" proceeded?

"Some puff'd Projector but diſplay'd his ſkill,
If ſlaughter wade through guiltleſs blood around,
'Tis but to prove ſome abſtract axiom ſound;

Some ſchool-boy's cold, ſtale, crude, degrading, theme;
The ſcorn of Wiſdom, and the Pedant's dream;
Some rule for man, hung up in Syſtem's ſchool,
Till Heav'n ſhall frame a man to fit the rule;
Some brain-ſick meteor, ſome fantaſtic prize,
Which nought but Nature to the wiſh denies;
Whoſe ſapient votaries ſuch ſucceſs ſhall cheer,
As crowns, EQUALITY! thy dawning year;
A crouching Senate, flogg'd to free debate,
A proſtrate People, and a Mob in ſtate!"

Theſe laſt lines are as applicable to the *tenth* as to the *fourth* year of French LIBERTY.

The *original* pieces occupy the greater part of the volume. The chief of them, among the Poetry, are Life, a threefold eſtimate, in the manner of Gay;—Sir Aaron, or the Flights of Fanaticiſm, by Mr. Polwhele; an imitation of the 13th Satire of Juvenal; and, The Happy Iſland;—and, among the Proſe, three Eſſays on Literary Compoſition; two Letters to Richard Amner, on the Doctrine of a Future State; an Eſſay on the Britiſh Conſtitution; Strictures on ſome late Innovations in the Engliſh Garden; and an Eſſay on the cauſes and conſequences of indiſcriminate Oppoſition.

Of the Flights of Fanaticiſm, Mr. Polwhele give the following account:—

"With the view of expoſing to the ridicule, contempt, and deteſtation which they deſerve, the extravagance and effrontery of religious enthuſiaſts and hypocrites; the Author had written, about a twelve-month ago, a mock heroic poem, entitled 'THE SAINTS PROGRESS; or, THE MYSTERIES OF METHODISM.' It conſiſted of ſeven cantos; in each of which the meaſure of the verſe was varied. Though, in the judgment of ſome perſons, this variety had its uſe, precluding that languor which is often occaſioned, even in ſkilful hands, by the monotony of a uniform ſtanza; yet, in the apprehenſion of others, it deſtroyed the effect of the compoſition, as a whole; ſince every new canto, ſo totally unlike its neighbour, had the appearance of an independent piece. 'Mr. Alexander Thompſon's'* different metres were inſtanced; and termed 'heterogeneous ſubſtances; never approaching the points of contact, but reciprocally repelling each other.' Suſpended therefore between theſe two opinions the Author threw aſide his poem.

"Yet, being lately reminded of the manuſcript and furniſhed with ſeveral hints for a new conſtruction of the poem, by a moſt reſpectable correſpondent (whoſe countenance would reflect a diſtinguiſhed luſtre on the firſt literary character) he determined in favour of '*a Uniform*,' and fixed on the ſtanza of Spenſer. But, in adopting this ſtanza, he was induced to alter the very plan and conduct of the poem.

"In 'THE SAINTS PROGRESS; or, THE MYSTERIES OF METHODISM,' is attempted a ludicrous deſcription of the Methodiſts, from their firſt ſudden

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"* Mr. P. ſhould by no means be able to reconcile himſelf to himſelf, if he were to let this ſlighting notice of Mr. Thompſon paſs, without adding *his own ſentiments*—which are, that Mr. T. is a man of very fine imagination—in ſhort, that he is one of the firſt poets of the day."

converſion,

converſion, to their ultimate ſtate of unſinning perfection. But, in 'SIR AARON; or, THE FLIGHTS OF FANATICISM,' are repreſented—I. 'The character of a young gentleman of diſtinction—his eccentric imagination—his ungovernable paſſions—his converſion to Methodiſm.—II. The wild viſions of his fancy—his ideal pilgrimage to hell.—III. And the fatal effects of his fanataciſm, with regard to himſelf, his family, and his neighbourhood.' Thus the three cantos of the preſent poem may be preſumed to form a complete whole; whether its deſign, its ſtructure, or its ſentiments be conſidered.

"That the reader may conceive ſome idea of the execution of the firſt performance, a few extracts from it are ſubjoined in the notes. The greater part of the ſixth canto of 'THE SAINTS PROGRESS,' is brought into the ſervice of 'SIR AARON;' forming the ſecond canto."

This plan is executed with Mr. Polwhele's accuſtomed ability; the character of Sir Aaron is well drawn, and the evil effects of religious enthuſiaſm on a weak mind are ſtrongly delineated. The author has ſtrengthened and confirmed his own opinions of methodiſm by appoſite quotations from the works of ſeveral celebrated divines, given in the notes to his poem. We can only extract a part of the third canto, in which the hero of the poem is repreſented, in his *regenerated* ſtate, as paſſing his family without notice and burning his books, while his wife, Amoret, reproaches him for his incontinence in reſpect of Emira; and a deſcription is given of a Sunday evening.

"Striding a chief, as valorous, and as vain as
The dread devil-tamer Whitfield, ever ſtrode;
Sir AARON, midſt the villages Hoſannas,
Enter'd in triumph his forlorn abode;
And, fierce with victory as his boſom glow'd,
His ſhrieking AMORET, his poor offſpring paſs'd:
And 'burn my books!' he cried, 'the foes to God;'
'Come, DRYWIT, with the torch of vengeance haſte,
And every page of Hell with Hell's own ſulphur blaſt!'
This ſaid, he rang and daſh'd his eyes on fire,
Down from the windows of the loſty dome,
Volumes on volumes, for the mighty pyre—
The theologic maſs, the hiſtoric tome,
The unholy ſongs of Greece, or heathen Rome,
Nor fondly ſpar'd his own poetic lays!
'Thus, thus, to ſave me from the wrath to come,
I give vain glory to the common blaze!
DRYWIT! from Heaven alone, from Heaven I covet praiſe.'
'Alas! (his conſort cried) hath gracious Heaven,
Hath Heaven thy deeds with fav'ring eyes ſurvey'd?
O, from this roof by deſperation driven,
O, whither hath the loſt EMIRA ſtray'd?
By thee, to calumny, to ſcorn betrayed;
Say, ſhall as erſt, a hoary father greet
His child, ſtill welcome to the Tavy's ſhade?
And who thy preſence ſhall with pleaſure meet,
Thy poor unconſcious babes, now ſmiling at thy feet?'

'Curſt be their ſmiles (ſaid he) ſhut out from life,
The children of Gehenna, doubly damn'd!'
Then ſprang in wild diſorder from his wife,
To where the pyre voluminouſly flam'd;—
'Yet,' ſnatching up three ſmouldering tomes, exclaim'd,
'Thus will I tear from Hell thy babes and thee,
If ſtrait of worldlings and their ways aſham'd,
Ye ſob, and ſhed the ſcalding tear, perdie,
And panting for the Hills, the hot perdition flee.'

'Twas on a ſabbath morn: the merry peal
Dropp'd into chimes; and down the willowy lane,
As lads were loitering, and with lightſome heel
Each laſs was tripping to the decent fane:
Lo the grey fathers of the village train,
Here, with the ruddy cheek and vigorous pace;
There, bidding the thorn-ſtaff their limbs ſuſtain,
And clinging to his gown, where woodbines brace
His doorway's fractur'd arch, the Rector's bloomy race.

'Twas then SIR AARON to a horſeblock ran,
Nigh where the chancel panes ſtream'd orient light;
And, with a mouth of thunder ſtrait began
To rend the prickt-up-ears of every wight.
'Ho! to the waters! thither, to yon height,
To Sion Hill your breathleſs courſes bend!
Ho! to the overflowing rivers! In the might
Of Heaven, to yonder ſacred mount aſcend,
And drink, and drink again! ho! drunken without end.

'Fly from that pulpit of pollution! fly
Ye crowds! damnation only lingers there!
Guilt in his heart—in his right hand a lye,
That prieſt of Mammom baits his deadly ſnare;
O fly yon temple, as the lion's lair,
Where gathering darkneſs ſhrouds the ſons of wrath!
Come, wretches that now droop, with me repair
To the green olives that no lightnings ſcath,
Come, ſeek, beſide the ſtreams, ſalvation's pleaſant path!'

Impatient, every peaſant to the block,
(As to a wreck Cornubian ruſtics) flew.
And, ſudden, to their paſtor all his flock,
Panting to hear SIR AARON, bade adieu;
Whilſt Cobbler DRYWIT, to his office true,
Dovetail'd his orbs of viſion in the ground,
And pertly glancing o'er the vulgar crew,
The flippant clerk drew nearer with a bound,
And the ſick-caterer ſleek from each black eyebrow ſrown'd."

In the notes to this paſſage, Mr. P. gives a poetical deſcription of a methodiſtical *love-feaſt*, which he compares, aptly enough, to the profane rites of the heathens.

"Theſe rites bear a wonderful reſemblance to thoſe practiſed in the Eleuſinian

Eleuſinian Myſteries. According to Clemens Alexandrinus, Ceres was, in her wanderings, entertained by Baubo, who, finding that ſhe could not make the Goddeſs drink, reductis veſtibus occultas corporis partes Divæ oculis objicit. The Goddeſs drank at once, and burſt into a fit of laughter. Theſe are the ſecret myſteries which Orpheus alſo enjoined. His verſes are as follow:—

Ως ειπουσα, πεπλους ανεσυραλο, δειξε τε παντα
Σωματος αδε περιποντα τυπον· παις δ'ην Ιακχος,
Χειρα θ'ην ριπτεσκε γελων βαυβους υπο κολπους, &c.

"We are told by Gregory Nanzianzen, that Ceres herſelf followed Baubo's example:—

Ως ειπουσα θεα, δοιους ανεσυρετο μηρους.

See *Gesner's Orpheus*, Pr. 380, 381."

The *Imitation of the thirteenth ſatire of Juvenal* is the production of a young muſe; who mixes with all the fire of youth no ſmall portion of the wiſdom of age. We have room but for one ſhort ſpecimen—the Death of the Atheiſt.

"'Twas thus Voltaire, his life, his glory paſt,
In death renounc'd his tenets at the laſt;
Then as he lay on Grief's deſerted bed,
Divine Religion rear'd her radiant head:
'Shew me (ſhe cried) the wretch whoſe Atheiſt pride,
My ſons inſulted, and my pow'r defied!
Where is the genius whoſe tranſcendent fire,
Bad erring man to nobler hopes aſpire?
Indulge each ſenſual, curb each virtuous will,
Nor fear in preſent pain a future ill:
Lo, there he lies, with guilt and terror worn,
Deſpis'd, deſerted, hated, and forlorn.—
How chang'd from him, that kept the world in awe,
Whoſe voice was goſpel, and whoſe lip was law!
Mark, where, convuls'd in grief and wild deſpair,
He lifts to Heaven his firſt and ſtifled prayer,
Mourns o'er the paſt, laments his preſent doom,
But ſhrinks and ſhudders at the years to come.
Adores in death that Godhead he denies—
Ye Atheiſts tremble, and ye fools be wiſe."

The two letters to Richard Amner contain a critique on an impious production of Mr. Amner's (publiſhed two or three years ago, on the ſoul) originally intended for the Anti-Jacobin Review; but not inſerted there on account of its length. The weakneſs, impiety, and dangerous tendency of that publication are fully expoſed, and the miſchievous poſitions of the author ſucceſsfully combated and overthrown. The "Eſſay on the Britiſh Conſtitution" was, we are told, "drawn up as a brief for a lawyer, againſt the memorable trial of Mr. Reeves, for a libel on the Conſtitution;"—and it was a brief not unworthy the attention even of Mr. PLOMER, whoſe maſterly ſpeech on that trial diſplayed ſuch a deep knowledge of the principles

ciples of our conſtitution that we cannot but lament exceedingly that it did not meet the public eye. The eſſay before us is drawn up in the ſame ſpirit; exhibits much of the ſame learning; and completely refutes all the fallacious and abſurd objections that were urged, by the Houſe of Commons of that day, to certain paſſages in Mr. Reeves's pamphlet. The concluding paſſage of it will ſerve to ſhew the ground on which the writer has choſen to take his ſtand, and the principles which he has ſtood forward to defend. After citing numerous authorities, in ſupport of his poſition, he finiſhes thus:

"All concur to ſhow with the moſt convincing force, that thoſe who are *ſubjects* to the King, who, as ſuch, take *oaths of allegiance* to him, who are united into parliamentary bodies only by the King's writ, and are reſolvable at any time into their individuality as atoms by the King's Proclamation, can never in common-ſenſe poſſeſs, and have never in reality poſſeſſed, that ſuperior power of ſovereignty in the kingdom, that power of legiſlation for it, which would reduce the King into a mere executor of their laws, a mere performer of their commands, or a mere hangman of their culprits. No! The King by the Conſtitution poſſeſſes equally the legiſlative and the executive powers of government, in himſelf; and by this poſſeſſion only is it, that he retains the ſovereignty at all; though he cannot exerciſe the legiſlative without the concurrence of his parliament, and by this reſtraint it is that our liberties are ſecured. *Here* prerogative and freedom walk hand in hand, the ſovereign is ſtill the ſovereign, yet the people are free under his controul. But why do I dwell any longer upon the ſubject? The *thunder* muſt be heard, and the *lightning* muſt be ſeen, by every ear and every eye.

"Having thus ſhown the four propoſitions, contained directly or indirectly in this proſcribed paragraph, to be all ſtrictly conſtitutional, let me at the cloſe expreſs my admiration, at the ignorance which could condemn ſuch a paragraph as a libel upon the conſtitution. Nothing but the groſſeſt ignorance could do ſo. Men indeed look now for the conſtitution, not where only it is to be ſeen, in the front of our Statute-book; but in whig gloſſes and republican comments upon it, that ſhow it merely in a diſtorted form. They look not up to the ſun, flaming in the forehead of heaven, as fearing indeed to face it there; but chuſe to view it in its downward aſpect, "ſhorn of its beams," and exhibited in the muddy mirror of a pond. Well then may they miſtake the nature of OUR ſun, and fancy it to be as powerleſs and inſignificant as ſuch mirrors repreſent it. The Monarch is, in fact, the SUN of our ſyſtem. The parliamentary eſtates are only his SATELLITES, deriving their light from him, diſpenſing it as he diſpenſes his, moving in orbits of their own, yet all referring to him, and bound in thoſe orbits to a regular attendance upon him. And that lawyer, who can believe the parliament to have a power of legiſlation in itſelf, prior in origin to the exiſtence of the monarchy, independent of it, and leaving merely that conſtable's ſtaff, the power of execution, to the monarch himſelf, in my opinion is juſt as much ſunk in ſottiſhneſs and ideotcy, as that aſtronomer would be, who ſhould aſſert the very light of the ſun to be merely the light of theſe *ſatellites*, diſpenſed by them from their own refulgent orbs, and having the ſun only for a ſort of conveyance of their light to the univerſe."

There are ſome letters on the Peace in this volume, which were intended for inſertion in the daily paper, called THE PORCUPINE, and which will be read with pleaſure by thoſe who approved of the principles of that paper. Many of the *ſelected* pieces poſſeſs great merit; and the book contains ſuch a variety of intereſting matter, that it can ſcarcely fail to afford gratification as well to the ſerious reader who ſeeks for information, as to him whoſe only object is amuſement.

Belſham's *Memoirs of the Reign of George III.*

(Continued from P. 32.*)*

THE ſecond volume traces the American diſputes from Mr. Townſhend's plan of 1767 to the rupture in 1774. This portion of the hiſtory, inſtead of narrative, chiefly ſubſtitutes extracts from reſolutions, ſpeeches and publications on one ſide, but exhibits neither the eſſence and ſeries, nor the ſpirit and character of the colonial proceedings. His own ſpirit, however, very fully manifeſts itſelf. "By a long ſeries (he ſays) of acts of irritation and oppreſſion on the part of Britain, a ſpirit of reſentment, ſcarcely ſhort of phrenzy, was excited throughout America. All ſeemed to feel the influence of the 'madding hour;' and by the natural and determinate operation of a ſyſtem *deteſted and deteſtable, a ſyſtem by which the preſent reign has been ſo conſpicuouſly and fatally marked*, was this change wrought in a *loyal, orderly, and peaceable people, diſtinguiſhed* above all others *for* their love of liberty, and *hatred of licentiouſneſs.*" This loyal and orderly ſet was *the republicans of Maſſachuſett's bay.* So groſsly ignorant has this author ſhewn himſelf of the ſubject concerning which he profeſſes to write! The deſtruction of the tea which the Boſtonians themſelves diſavowed as a body, and imputed to individual rioters not known, our author appears to conſider as an effort of manly liberty reſiſting oppreſſion. "An immenſe crowd (he ſays) repaired in haſte to the quay, and a number of the moſt *reſolute*, in the diſguiſe of Mohawk Indians, boarded the veſſels, and in about two hours broke open three hundred and forty-two cheſts of tea, and diſcharged their contents into the ſea. Such was the conſequence of the obſtinacy of the governor."

Coming to the proceedings of parliament, he makes ſome general obſervations with which we do not diſagree. "Good policy (he ſays) evidently ſuggeſted conciliation as the grand object which ought not for a moment to be loſt ſight of. It was firſt, and laſt, and midſt, in every generous and reflecting mind; but then this conciliation ought not to be accompanied with any real degradation on the part of Great Britain. It was not leſs for the advantage of America than of Britain, that the juſt and conſtitutional authority of the mother country, upon the ancient and eſtabliſhed principles of ſuperiority and ſubordination, ſhould be maintained. To paſs over ſuch enor-

enormities, as had now taken place, without notice or animadverſion, would indeed have been a dereliction of that authority; but great caution was neceſſary, now that the paſſions were awakened, ſo to temper juſtice with lenity, as to demonſtrate that the deciſions of the ſupreme power of the empire were neither tinctured with the meanneſs of malice nor the folly of revenge." The miniſterial ſyſtem he not without reaſon charges with precipitancy and imprudence. Miniſters were evidently, as he ſays, very partially and imperfectly informed. Forbearing to give a deciſive opinion on the ABSTRACT RIGHT of impoſing taxes without the conſent of the contributors or their repreſentatives, which he peremptorily denies, we do not far differ from him as to the expediency of the attempt, and we agree with him that the conduct of thoſe miniſters, whether their object was right or wrong, was extremely feeble and impolitic. But his delineation is very faint; he neither marks the character of Lord North nor of his ſyſtem, ſo as to convey a diſtinct and ſtrong impreſſion. We do not perceive the connection of cauſe, operation, and effect. Perhaps no character or conduct affords ampler materials for political and moral admonition and inſtruction than the intermingled ability and weakneſs, excellencies and defects of that ſtateſman; and ſhould a hiſtory of the preſent reign be compoſed by any writer competent to the taſk, the developement of Lord North's genius, diſpoſition, and policy muſt be a very intereſting and important portion of ſuch a work. Here, however, there is chiefly indiſcriminate cenſure copied from oppoſition ſpeeches. The effects of the four acts of 1774 in America, and the reaction of theſe in Britain are not preſented. There is no concatenation. The beginning of hoſtilities at Lexington and Bunker's-hill are recorded but not painted; no views are exhibited of ſituation and poſitions ſo as to convey a diſtinct and lively impreſſion of military operations. Indeed his narratives of every kind are extremely vague, huddled, and indiſtinct, conſequently neither intereſting nor inſtructive. Theſe defects he cannot impute to his ſubject. The expedition of Montgomery, the march of Colonel Arnold, the ſiege of Quebec, Carleton's defence, the death of Montgomery, the repulſe of the Americans, are all ſubjects for exerciſing feeling and genius. An hiſtorian poſſeſſing theſe, whether a partiſan of Britain or America, or impartial between them, would receive and convey very different ideas and ſentiments from thoſe of the cold, feeble, and lifeleſs Belſham. Though extremely diſpoſed to pour out abuſe upon the various ſervants of his majeſty, we think an impartial hiſtorian, if alſo able, would in ſome parts of the narrative be more ſevere than this author is with all his nerveleſs eagerneſs of invective. In his parliamentary compilations for 1776 we find, as uſual with *him*, *extracts*. Towards its concluſion we find a kind of philippic againſt the eſtabliſhed clergy. This effuſion we at firſt ſuppoſed to be irrelevant, but ſoon found it was not without a direct object. Firſt general, to abuſe the preſent reign; ſecondly, ſpecial, to uſher in the praiſes of Dr. Richard Price and his

treatiſe

treatiſe "on civil and religious liberty." "*The ſpirit* (he ſays) *of high churchiſm*, which is a compound of eſſence exhaled from the ingredients of *pride*, *ignorance*, *malice*, *prejudice and folly*, has, during this reign, been in a regular and progreſſive ſtate of increaſe; and as the ſame cauſes which have operated ſtill continue to operate, it is probable, that until ſome *violent convulſion* is produced by a new Laudian or Sheldonian perſecution, the tide will continue to flow in the ſame channel and direction." Here Mr. Belſham preſents our *bane and antidote*; our bane, ignorant fools who ſupport the eſtabliſhed church; ſuch, for inſtance, as Dr. Horſeley or Dr. Johnſon; our antidote, a convulſion ſuch as Meſſrs. Paine, Thelwall, Watt, or Marat might adminiſter. We, however, perfectly agree with Mr. Belſham, that if the ſpirit of the Church of England be an evil, it is an evil not to be removed without ſuch a convulſion as he preſcribes. Having *denounced* the church, he very naturally proceeds to one of the moſt active agitators that have ſought her deſtruction, Dr. RICHARD PRICE, and preſents a ſynopſis with ſpecimens of that writer's viſionary ravings concerning what he calls civil and religious liberty. Diverging from this ſubject into a view of foreign affairs, not introduced improperly from the relation to his ſubject, but trite, curſory and ſuperficial as to materials and execution, he returns to the hiſtory, and commences the campaign of 1776. He neither marks the military objects nor plans, but merely gives a ſummary of the events. The parliamentary hiſtory is continued in his uſual compilation and extracts. In the campaign of 1777, and indeed in all the operations of Howe and Waſhington we are not furniſhed by Mr. Belſham with ſuch materials and execution as illuſtrate their reſpective characters and conduct. We have mere excerpts from common place detail. The expedition of General Burgoyne though faintly drawn, is more fully and correctly exhibited than General Howe's campaigns. In recording the diſaſters of his country, Mr. Belſham appears to be hurried by the pleaſing theme into a vivacity of narrative that we had not obſerved in earlier parts of his work. Indeed in the preceding war, the hiſtory of operations was the hiſtory of Britiſh victory and glory.

Without following his hiſtory of parliament in 1778, through voluminous repetitions of extracts, we muſt remark that the moſt important meaſure of that year, propoſed conciliation with America, is ſimply mentioned without being explained. In purſuing the proffers of reconcilement, he repeats as a matter of fact, the often aſſerted but never proved charge againſt Governor Johnſtone, and ſays, that he attempted to bribe one of the congreſs, and ſubjoins as evidence a goſſiping ſtory of a Mrs. Ferguſſon, that was employed, according to the rumour, as agent in the proffered corruption. The fact (Mr. Belſham ſays) was clearly aſcertained; the fact, we ſay, was not aſcertained. Our *hiſtorian* merely advances a direct falſehood. The campaign of 1778 is ſimilar in plan and execution to the former; ſaving that in his exhibition of Keppel and Palliſer, our

hiſtorian

hiſtorian indiſcriminately ſtates, as hiſtorical truths, the arguments and conſtructions of Keppel's friends, and of Palliſer's enemies. In 1779 we find him extremely anxious to prove that Britain was the aggreſſor againſt Spain. The fact, however, as ſtate papers and other documents clearly prove, is that Spain was the aggreſſor, and that Mr. Belſham, in his eagerneſs to cenſure Britain and plead for her enemies, belies his country. We challenge this writer to prove his aſſertion, that Spain acted in this buſineſs with *generoſity*, *openneſs*, and *honour*; and that it was mere ſtubborn pride in the Engliſh not to comply with all the Spaniſh demands. The ſecond volume concludes with the campaigns of 1779 and 1780.

Unfortunate as were many of the events of the American war, the heroiſm of Britiſh ſoldiers and ſailors was moſt honourably diſplayed: many ſignal atchievements, however, are either paſſed untold or curſorily mentioned. The defence of Savannah, the ſiege of Charleſtown, the exploits of Campbell and Ferguſſon, the military atchievements of Cornwallis and Rawdon, and many other brilliant actions in America, are ſlurred over. The epiſode of the gallant André is merely mentioned, while a very large portion of repetition is beſtowed on the diſcomfiture of Cornwallis.

The third volume opens with quotations tending to aſſimulate the principles and conduct of our gracious ſovereign with thoſe of Charles and James, and pretending that the misfortunes of the kingdom were really imputable to the king himſelf, and not to his miniſters. The hiſtory now advances to the riots of 1780, one of the moſt important and awful inteſtine commotions that this country has witneſſed ſince the regicide wars, worthy indeed of the deſcriptive powers of a Livy. Belſham, however, very ſlightly ſkims over the chief outrages in order to abuſe the judge, who, diſcharging his official duty in his addreſs to the grand jury, reprobated treaſonable inſurrection. Our author indeed appears to lament that rebellious incendiaries ſhould be puniſhed for conflagration, robbery, and efforts to overthrow law and government. The attention of parliament to India affairs in 1781 furniſhes an occaſion to our author to introduce an account of proceedings in Hindoſtan. This ſubject occupies more than half the volume, and Belſham takes an opportunity of making very voluminous compilations from the writings and ſpeeches to which the conduct and trial of Haſtings gave riſe. Theſe extracts, it appears, are to ſerve for a hiſtory of Britiſh India, during Mr. Haſtings's adminiſtration. The defence of Gibraltar, one of the moſt extraordinary exploits in military hiſtory, is very ſlightly noticed.

As Mr. Belſham profeſſes to be greatly attached to the Rockingham whigs, we expected a much more detailed account of the Rockingham miniſtry of 1782, containing, ſhort as it was, meaſures of the higheſt importance; but we find very few pages devoted to its acts, and the chief portion of that period beſtowed on the repetition of common place arguments in favour of parliamentary reform.—

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Though no part of the work poſſeſs lucid arrangement, yet in the third volume the diſpoſition is much more confuſed and prepoſterous than in the two former; inſomuch that it requires conſiderable trouble to look backward and forward through the book for events, according to their real order and connection. Mr. Belſham in no part of his narrative makes us acquainted with the characters, and appears to have a very indiſtinct apprehenſion of their conduct, which he preſents in ſcraps. Where he intends either to praiſe or diſpraiſe he is far from ſucceeding. He certainly wiſhes to beſtow at leaſt juſt praiſe on Mr. Fox, but he is not ſucceſsful. Mr. Fox is a much abler man than Mr. Belſham actually exhibits. An impartial hiſtorian, if competent to the taſk of recording this eventful reign, will not only more preciſely mark the nature of Mr. Fox's genius, but more fully diſplay its extent than this, his profeſſed panegyriſt, has done. Diſapproving of Mr. Fox's coalition with Lord North, and much more of the diſloyal and unconſtitutional purpoſe of this coalition, yet we can perceive more plauſible arguments than any which Mr. Belſham produces in its favour. On the merits of the peace our author manifeſts no opinion, but merely repeats the arguments for and againſt it, to be found in parliamentary reports.

The narrative now proceeds to Mr. Fox's celebrated Eaſt India bill, which is obviouſly beyond the graſp of our author's underſtanding. He repeats from the newſpapers parts of the arguments on both ſides, but neither comprehends the objects nor character of the whole project. Objectionable as this meaſure certainly was, in many reſpects, it diſcovered a ſoaring boldneſs of conception and a deciſive energy of conduct, rendering its author at leaſt a very *efficient* performer in whatever he ſhould undertake. It proved him to be no man of half meaſures, no trimmer. In ſhort, it manifeſted, if not wiſe direction, loyal and patriotic intention, at leaſt very great talents. Indeed the India bill proves Mr. Fox to be ſuch a man, as if ever he were a miniſter, let him want what he might, would not be an irreſolute or inefficient miniſter. Mr. Belſham appears to have but a glimmering view of the excellencies and defects of either the bill or its author. With the termination of the coalition miniſtry the third volume cloſes. The fourth commences Mr. Pitt's adminiſtration.

This portion of his narrative is introduced by a diſcourſe on whiggiſm and toryiſm; repeating the charges of arbitrary deſign againſt the king, and reprobating the church as the chief promoter of this purpoſe. On Mr. Pitt's firſt appearance in public life he is highly praiſed by our author; but from the time he becomes prime miniſter he is moſt frequently the object of his cenſure. Here the author does not analyze principles or meaſures but merely repeats quotations from the ſpeeches of oppoſition. This mode of narrative he employs concerning Mr. Pitt's Eaſt India bill and Commutation act, the ſuppreſſion of ſmuggling, and other enactments. The hiſtory now takes a view of Iriſh affairs previous to the introduction of Mr. Pitt's plan

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of a commercial intercourſe between the two kingdoms. He proceeds to the diſcuſſions that took place in Britain and Ireland, and concludes his account with obſervations, the juſtice of which we ſhall not call in queſtion. "Upon the whole (he ſays) though it might, perhaps, juſtly be regarded as too daring an experiment, the probability is, that a commercial treaty founded on the baſis of the original propoſitions, would have proved very beneficial in practice. The prodigious inferiority of ſkill, of credit, and of capital, muſt have effectually prevented Ireland from becoming formidable as a competitor to England; and in proportion as Ireland advanced in opulence, her artificial wants would have increaſed, and conſequently her conſumption of Britiſh manufactures and commodities. Notwithſtanding the great alarm excited when the firſt commercial conceſſions were made to Ireland, no detriment was in fact ſuſtained by Great Britain: on the contrary, the trade to England continued rapidly to increaſe, even in regard to thoſe very articles which Ireland was allowed to import from the place of their growth and produce." In his hiſtory of 1785 and 1786 nothing occurs worthy of particular notice.

On the commercial treaty he beſtows ſome vague praiſe, without marking its objects, nature, and principles. The moſt important event in the ſeſſion of 1787 appears in the eſtimation of Mr. Belſham to be the application of the diſſenters for the repeal of the Teſt act, which occupies much more than its proportion of ſpace in the narrative. The trial of Haſtings which had before afforded to our author ſo large an aſſortment of compilations is again brought forward with freſh repetitions. On the conduct of the Britiſh government towards the States General, he beſtows deſerved praiſe, and in accounting for the acquieſcence of France, preſents a ſhort account of its fiſcal and political ſituation, producing the convention of the Notables, leading eventually to ſo momentous conſequences. His narrative of the declaratory act is compoſed chiefly of extracts from the parliamentary debates. The order of time ſoon conducts him to the illneſs of his Majeſty, and the proceedings reſpecting the regency. On this important queſtion he adopts the opinions of Mr. Fox, and ſupports it, as uſual, with quotations. A renewed motion for the repeal of the teſt act in 1789 affords an opportunity for praiſing the diſſenters, and cenſuring the church. The ſubject of the ſlave trade being now ſtarted, he, without any qualification, maintains the ſentiments which a benignant enthuſiaſm has generated, and methodiſtical fanaticiſm has helped to nurſe, though ſome of its ableſt votaries are not ſuppoſed to be actuated by any eccentric zeal.

His narrative now proceeds to the moſt momentous event of modern times, the French revolution, in which the author approves himſelf the votary of its objects and principles, of the greater part of its proceedings, and alſo of its operation in foreign countries. "The general principles (he ſays) on which the government of the kingdom was modelled, were comprehended in a declaration of rights, drawn

drawn up with great preciſion and ability; and which may ſerve as a *perpetual charter of liberty* to mankind.—"Amongſt the decrees (ſays our author) which excited the *admiration* or aſtoniſhment of the world were thoſe which pronounced the annihilation of all feudal privileges, the abolition of all diſtinction of orders, *the reſumption* of tithes and other eccleſiaſtical and monaſtic property; the diſſolution of monaſtic inſtitutions." We do not believe that any cool and impartial philoſopher in any part of the world admired the decrees in queſtion, or regarded the proſtration of rank and dignity, and the plunder of property, as conſiſtent with the rights or conducive to the happineſs of mankind. But what HIS *admiring world* was we ſee in the next paragraph. "It is no wonder (he proceeds) that a revolution ſo extraordinary, and which, notwithſtanding certain unhappy concomitant irregularities and exceſſes, afford ſo fair a proſpect of future and permanent happineſs, ſhould excite great exultation amongſt the friends of liberty in England. The firſt public demonſtration of this appeared on the occaſion of an anniverſary meeting of a whig aſſociation in the metropolis, known by the name of the Revolution Society. Previous to the aſſembling of the members at the uſual place of feſtive meeting, a ſermon or diſcourſe on the love of our country, was preached to ſuch as choſe to hear, at a chapel belonging to the diſſenters at the Old Jury, by the famous Dr. Price; in which the primary principles of government were ſtated in a mode which the ſanction of a century had rendered familiar in this country; and the great doctrines of liberty inculcated with all that emphaſis and energy which characterized the pen of that diſtinguiſhed and venerable patriot." Of the great doctrines of liberty which diſtinguiſhed the *venerable patriot*, he exhibits a ſpecimen. "I have lived to ſee" (repeats our author from the impaſſioned rhapſody of an hoary apoſtle of democratic republicaniſm) "a diffuſion of knowledge which has undermined ſuperſtition and error; I have lived to ſee the rights of men better underſtood than ever, and nations panting for liberty which ſeemed to have loſt the idea of it. I have lived to ſee thirty millions of people indignantly and reſolutely ſpurning at ſlavery, and demanding liberty with an irreſiſtible voice; *their king led in triumph*, and an arbitrary monarch ſurrendering himſelf to his ſubjects.—Be encouraged, all ye friends of freedom, and writers in its defence! The times are auſpicious. Your labours have not been in vain. Behold kingdoms, admoniſhed by you, ſtarting from ſleep, breaking their fetters, and claiming juſtice from their oppreſſors! Behold the light you have ſtruck out, after ſetting America free, reflected to France, and there kindled into a blaze, that lays deſpotiſm in aſhes, and warms and illuminates Europe."—"*Impreſſed* (ſays our author) *with theſe noble and elevated ſentiments*, the ſociety, whoſe numbers on this occaſion far exceeded thoſe of any former anniverſary, unanimouſly reſolved, on the motion of Dr. Price, to offer in a formal addreſs their congratulations to the National Aſſembly, on the event of the late glorious revolution in France." Having detailed

tailed the correſpondence that paſſed between this *club* and the revolutioniſts in France, without including in his narrative the opinions or ſentiments of any other Britons, he appears, or at leaſt profeſſes, to conſider the effuſions of the ſaid club as the general voice of the Britiſh people. "Such (he ſays) was the *general* ſtate of things, when the Parliament of Great Britain was convened at Weſtminſter, January 21ſt, 1790." This miſrepreſentation, pretending that the ſpeeches and writings, and ſermons, and toaſts of ſectarian ſocieties exhibited the opinions, ſentiments, and wiſhes of the great body of Britons, is not peculiar to Mr. Belſham, but belongs equally to all other agitators of democratic innovation; of all the Britiſh enemies of church and monarchy. They pretended that their own *patois* was the genuine language of Engliſhmen. This affectation of repreſenting ſuperior rank; this *nos poma natamus* of theſe malcontents is, we muſt confeſs, no innovation in the workings of human paſſion, being as old as vain glorious boaſting. The preſent inſtance, however, is ſo admirably characterized in an appoſite allegory of the immortal Burke, that celebrated as the paſſage is, we cannot help repeating it as peculiarly applicable to this ſubject. "Becauſe half a dozen graſshoppers under a fern make the field ring with their importunate chink, whilſt thouſands of great cattle, repoſed beneath the ſhadow of the Britiſh oak, chew the cud and are ſilent, pray do not imagine, that thoſe who make the noiſe are the only inhabitants of the field; that, of courſe, they are many in number; or that, after all, they are other than the little ſhrivelled, meagre, hopping, though loud and troubleſome inſects of the hour."

Having manifeſted his ſpitit of partiſanſhip at the outſet of the French revolution, and his conception of it as a glorious model for imitation to England, advancing to its incidental diſcuſſion in the Britiſh Houſe of Commons, he ſtigmatizes Mr. Burke as far at leaſt as the ſputterings of folly and malignity can ſtigmatize the moſt profound and beneficial wiſdom. His invectives, however, are not original, being mere repetitions of the New Annual Regiſter and Parliamentary debates. He demonſtrates throughout this part of his narrative that he neither comprehends the hiſtory and character of the French revolution; its firſt impreſſion on Britons; nor the conception which Mr. Burke had formed concerning theſe ſubjects ſeverally and jointly. Equally inadequate he ſhews himſelf to the fair preſentment of Mr. Fox's views on the ſubject. He now reſumes his favourite theory of *an arbitrary cabal of the King's private friends*, and to them imputes the firſt diſapprobation manifeſted in parliament reſpecting the French revolution. To the ſame ideal junto he attributes the oppoſition of the great majority of the legiſlature and the nation to the repeal of the Teſt act, and to an ingenious but viſionary ſcheme of Mr. Flood, for parliamentary reform. On the ſubject of the diſpute with Spain nothing occurs worthy of remark. The firſt annual celebration of July 14 our author praiſes with warm enthuſiaſm. "In the genuine ſpirit (he ſays) of ancient Greece, was raiſed

on the ſcite of the Baſtille, a ſuperb column ſacred to liberty; and in the Grecian ſpirit of citizenſhip and equality, a decree of the aſſembly had recently paſſed, aboliſhing all artificial diſtinctions of rank—all the Gothic inſtitutions of chivalry and knighthood, ribbands, croſſes, armorial bearings, and hereditary titles of honour." Where did this hiſtorian learn that equality of ranks ſubſiſted in any Grecian ſtate! Is he ſo groſsly ignorant as not to know that even in Athens, extravagantly and deſtructively democratical as that republic was, the inhabitants, ſo far from being equal, were divided into four claſſes, determined by property. Beſides, what reſemblance is there between the ſtate and circumſtances of thoſe petty commonwealths and the mighty nations of modern Europe? If, inſtead of miſunderſtanding detached ſcraps of Grecian narrative, he comprehended Grecian hiſtory, he would have ſeen in the inſtructive pages of Thucydides and Xenophon, that the democratic ſpirit and inſtitutions which he praiſes, were, even in thoſe ſmall portions of territory, productive of diſorder and confuſion. If he had riſen to knowledge of the ſoundeſt Grecian philoſophy and politics, ſtudied Xenophon, Polybius, and, beyond all, Ariſtotle's Ethics and Politics, he would have learned that the wiſeſt Greeks reprobated the government of the mob, and recommended a conſtitution of reciprocal balance and controul; that the ſpirit and form of polity which the higheſt reach of Grecian genius conceived as the greateſt poſſible attainment of human wiſdom, reſembled, in objects, principles, and nature, that which Britons experience in their happy conſtitution. A thorough acquaintance with Grecian hiſtory and philoſophy, in a mind adequate to its conſideration, foſters that mixed liberty and order which at once nouriſhes genius, invigorates enterprize, and reſtrains licentiouſneſs. Accordingly we find, that of Britiſh ſcholars, thoſe whoſe claſſical erudition has chiefly conſiſted in the comprehenſion of GRECIAN and ROMAN MIND, in their various efforts, intellectual, moral, and political, have been and are the friends of our exiſting eſtabliſhment; while of an inferior tribe, *mere linguiſts*, annotators, grammarians, and ſcanners, not a few, are democrats and jacobins. It is, indeed, not ſurprizing that perſons who prefer the ſtudy of ſound to the ſtudy of ſenſe, in literature, ſhould judge with equal abſurdity in religion, morals, and politics.

Our *hiſtorian*, who affords no ſpecimens of converſancy with Grecian writings himſelf, appears to have borrowed the notions of this ſecondary claſs; and implicitly admitting them, to have copied them upon truſt into his own book; and not completely underſtanding them, to have fallen into groſs blunders, which more lettered democrats would have been able to avoid. From his fanciful aſſimulation of France with Greece, he proceeds to Burke, on the Revolution, which we cannot in conſcience accuſe him of miſrepreſenting, as he obviouſly does not underſtand the work, and therefore not unwiſely confines himſelf to cuſtomary invective. Tom Paine's book he profeſſes not entirely to approve, but quotes the moſt plauſible ſophiſtry

and inflammatory ſedition, as he found it quoted before him, by the Analytical Review. His narrative of the queſtion of abaſement and of the diſpute with Ruſſia, with other parts of the parliamentary proceedings of 1791, vague, deſultory, and ſtuffed with quotations, merely tend farther to illuſtrate the hiſtorical powers of the writer; but no opportunity occurs except the ſeparation of Meſſrs. Burke and Fox, for breathing his peculiar ſpirit. In the narrative of French affairs of 1791, including the eſcape and recapture of the monarch, our *hiſtorian* repeats as fact, the charges afterwards alledged, but not proved, in that infamous conſpiracy, denominated by the accomplices a trial, and which terminated in the murder of the lawful ſovereign. This part is merely an introduction to an apology for the regicides, and is, indeed, a copy of the effuſions of the Jacobin clubs at Paris, on the ſame occaſion. The Birmingham riots, really ariſing from the indignation of the people againſt Jacobins publicly avowing projects of deſtroying the Church and Monarchy, Mr. Belſham, humbly copying more able and eloquent partiſans of the ſame troop, imputes to the inſtigation of the friends of our church and king, higher in rank than the mere populace, and the connivance of the magiſtrates. Wiſhing to beſtow high encomiums on Prieſtley, but not really comprehending wherein that writer's excellence lay, he celebrates him as a *theologian and political writer:* the chief praiſe beſtowed on him as a divine is, *that he attempted to degrade the ſaviour of the world.* But let Mr. Belſham's own words ſpeak for him, which we muſt admit they do very clearly.

"Party ſpirit, at this period, raged throughout England in a more violent degree than had been known ſince the days of Sacheverel; and in no place more than in the great and opulent town of Birmingham, *diſtinguiſhed* by the reſidence of the celebrated Prieſtley, equally famous in the different capacities of philoſopher and divine. As a theologian he had ſignalized himſelf as *the grand reſtorer of the antient Unitarian ſyſtem*, maintained at the æra of the Reformation by Socinus, and other learned men of the Poliſh or Cracovian ſchool; and which, *refuſing divine honours to the founder of the Chriſtian religion*, acknowledged him merely in the character of a teacher and prophet ſent from God."

Hear we next the praiſes of Prieſtley as a political writer.

"He had, on all occaſions, expreſſed himſelf on the ſubject of government, as an intrepid and zealous defender of the civil and religious rights of mankind; of this he had given a recent proof in a moſt *able and maſterly* reply to Mr. Burke's famous book on the French Revolution."

This *maſterly* reply, ſome of our readers may recollect, was a ſtring of predictions, holding forth the tranſcendant wiſdom, virtue, and happineſs about to bleſs the world from the new order of things in France. Againſt the SAGE's facts, reaſonings, and conſequent inculcations, the *viſionary* ſet up his prophecies. The event ſufficiently aſcertains the value of theſe political divinations.

The narrative of Britiſh affairs to the middle of 1792 is extremely barren,

barren, although really a moſt momentous period of Britiſh hiſtory; when the action of the French Revolution was ſo extremely powerful in other countries and even in Britain. To trace the progreſs and variations of public opinion is one of the moſt important provinces in hiſtory. Rarely was there an epoch deſerving and requiring the pen of a philoſophical hiſtorian more than from the beginning of the French Revolution, in its various ſtages, from diſcontent to the depoſition of the king, from 1789 to 1792. Then were the principles and doctrines foſtered and matured; then the ſyſtem fully eſtabliſhed and brought into practical operation; of which all ſucceeding enormities were natural and unavoidable effects. In 1789, indeed, were propoſitions admitted as practical rules from which ſucceeding ſeries of conduct were demonſtrably juſtifiable. Theſe were the axioms aſſumed, from which deiſm and regicide were legitimate theoriſms and problems; atheiſm and anarchy undeniable corollaries. The operation of theſe principles and events, on the various claſſes of Britons, was alſo a ſubject of the moſt awful and inſtructive contemplation. Were our hiſtorian competent to the taſk of writing a hiſtory of the preſent reign, his treatment of this preciſe period would, probably, be one of the chief hinges of his literary reputation. But this Belſham deſcribes the ferments of 1792, that eagerneſs of innovation, which had ſo nearly overturned the laws and government of this great and glorious monarchy, with as much coldneſs and indifference as if he had been narrating ſome petty brawl. From him we neither ſee the cauſes and objects of the proclamation in May, the tremendous aſpect of affairs in autumn, the grounds of the alarms accumulating with ſuch rapidity till November; the reaſons of the INDIVIDUAL CONDUCT, which, rouzing the genuine and unadulterated ſpirit of Britons, produced LOYAL ASSOCIATIONS, and ſaved the country. This writer, indeed, attempts to vilify the ſalutary ſpirit and proceedings, by repeating his common place invective and cant phraſeology of Jacobinical reproach. But in his abuſe there is no ſyſtem, no chain, he ſcolds in ſcraps.

On the conduct of the French, previous to the rupture with Germany, he manifeſts a *mixture*, conſiſting chiefly of groſs ignorance, with ſome grains of intentional miſrepreſentation. His theory is the obſolete news-paper fable about the convention at Pilnitz, which this *hiſtorian* gravely proceeds upon as an *official ſtate paper*. From this cobweb woof is ſpread the whole texture. Stating a convention that never was formed, he deduces from it imaginary deſigns, for which there never was a ſhadow of a proof; and on theſe allegations of projected aggreſſion juſtifies the French declaration of war and invaſion of the Netherlands. The depoſition of the king is very ſlightly mentioned, as an immaterial occurrence, which, according to the context, ought to have happened. The maſſacres of September are diſmiſſed in two lines. Coming to the cauſes and origin of the war between Britain and France, our *hiſtorian* repeats the common place arguments on one ſide, that is, the ſide for which he is advocate, the French

Republic. Indeed, as a counſellor for revolutionary France, againſt the conſtituted authorities of Britain, we muſt allow Mr. Belſham *zeal* in the cauſe of his client; but very little either of invention or judgment. He deviſes no new arguments in their favour; whatever he ſays has been repeated times without number before. He does not ſelect the moſt plauſible ſophiſtry that has actually been adduced by Britiſh abettors of their country's enemies; and very unſkilfully arranges his rhapſody of repetitions in this as in other parts of his narration.

Profeſſing to relate the maſſacre of the unfortunate ſovereign of France, he admits the juſtice of this atrocious act; though he profeſſes to conſider Louis as an object of *mercy:* but hear we our hiſtorian himſelf.

"The death of the French monarch was indeed a diſaſtrous and mournful event. It is well known, that the executive council, and a great majority of the conventional aſſembly, were eagerly deſirous to have averted this fatal cataſtrophe; but the violence of the Jacobin faction, and the ſavage rage of the populace, rendered it impoſſible. We may, ſaid Mr. Le Brun to a confidential friend, ſacrifice ourſelves, without being able to ſave the life of the king. *It was not that the moderate party entertained any doubt of the veracity of the leading charges brought againſt the king; for on this point there was never any difference of opinion in France;* but they diſcerned innumerable circumſtances of palliation, which formed an irreſiſtible claim to compaſſion and mercy."

As this perſon, calling himſelf an hiſtorian, ſo confidently aſſerts the guilt of the king of France, we ſhall aſk him a ſimple queſtion, WHERE ARE THE PROOFS OF THAT GUILT? If there had been proofs the execution would have been an atrocious act, even conformably to their own conſtitution, becauſe thereby the king's perſon was inviolable; death, on the moſt unequivocal proofs of the moſt flagrant wickedneſs, would have been illegal tyranny; but there were no proofs. If the king's perſon had not been inviolable, and there had been the moſt undoubted evidence of enormous guilt, the convention was not a competent judicial court; its members, even if admitted to be the delegates of the people, fairly choſen, were not the delegates beyond the extent of their commiſſions; they were choſen by the people as their legiſlative repreſentatives only. In exerciſing a judicial power, they were not a lawful tribunal, but a banditti of uſurpers*. If the national convention had been a competent court, the charges adduced were principally irrelevant; the alledged acts were not proved, either referred to a period in which the conſtitution had been different, and in which the king had ſimply exerciſed the powers then veſted in him; his conduct, which the nation had vir-

* This argument was very forcibly and eloquently employed by the Conſtitutionaliſts and Girondiſts againſt the murderous Mountain. See Speeches of the Convention paſſim.

tually

tually ſanctioned, inveſting him with the ſupreme executive authority by the new conſtitution. Moſt of the acts charged againſt him, ſubſequent to his acceptance, were conſtitutional exertions of his prerogative. Thus, a perſonage criminally reſponſible to no French tribunal, was tried by a ſet of men, not a legal court, for charges not criminal by the law of the land, if proved; or charges which, if criminal, were not proved. The fourth volume cloſes with the declaration of war.

[*To be concluded in our next.*]

Reeves's *Editions of the Bible, &c. &c.*

[*Continued from* VOL. XI. P. 376.]

HAVING given the Editor's Preface at length, wherein is fully ſhewn what he has propoſed in this publication of the Bible, we now come to conſider the execution of his plan; and we ſhall endeavour to make this as plain to our readers as he himſelf has his deſign, by exhibiting ſuch extracts from different parts of the work as will be ſpecimens of the method he has followed in printing the whole of it.

The manner in which he has diſpoſed the text, without regard to the obſtacles from the diviſions into chapter and verſe, and the aſſiſtance which is derived to the text from marginal abſtracts of the contents of each paragraph, may be ſeen in the following paſſage.

An angel appears to Joſhua.

" 13. And it came to paſs, when Joſhua was by Jericho, that he lifted up his eyes and looked, and, behold, there ſtood a man over againſt him with his ſword drawn in his hand: and Joſhua went unto him, and ſaid unto him, *Art* thou for us, or for our adverſaries? 14 And he ſaid, Nay; but *as* captain of the hoſt of the LORD am I now come. And Joſhua fell on his face to the earth, and did worſhip, and ſaid unto him, What ſaith my lord unto his ſervant? 15 And the captain of the LORD's hoſt ſaid unto Joſhua, Looſe thy ſhoe from off thy foot; for the place whereon thou ſtandeſt *is* holy. And Joſhua did ſo. CHAP. VI. Now Jericho was ſtraitly ſhut up becauſe of the children of Iſrael: none went out, and none came in. 2 And the LORD ſaid unto Joſhua, See, I have given into thine hand Jericho, and the king thereof, *and* the mighty men of valour. 3 And ye ſhall compaſs the city, all *ye* men of war, *and* go round about the city once. Thus ſhalt thou do ſix days. 4 And ſeven prieſts ſhall bear before the ark ſeven trumpets of rams' horns: and the ſeventh day ye ſhall compaſs the city ſeven times, and the prieſts ſhall blow with the trumpets. 5 And it ſhall come to paſs, that when they make a long *blaſt* with the ram's horn, *and* when ye hear the ſound of the trumpet, all the people ſhall ſhout with a great ſhout; and the wall of the city ſhall fall down flat, and the people ſhall aſcend up every man ſtraight before him.

" 6 And Joſhua the ſon of Nun called the prieſts, and ſaid The ark is

carried round Jericho on the first day.

unto them, Take up the ark of the covenant, and let ſeven prieſts bear ſeven trumpets of rams' horns before the ark of the LORD. 7 And he ſaid unto the people, Paſs on, and compaſs the city, and let him that is armed paſs on before the ark of the LORD. 8 And it came to paſs, when Joſhua had ſpoken unto the people, that the ſeven prieſts bearing the ſeven trumpets of rams' horns paſſed on before the LORD, and blew with the trumpets: and the ark of the covenant of the LORD followed them." &c. &c. &c.

This paſſage is ſelected from Joſhua, ch. v. 13. as a ſpecimen of the good ſenſe and utility in Mr. R.'s diviſions, becauſe (as he tells us in a note on ch. vi. 2.) thoſe who read this paſſage in our common Bibles, by chapters, would ſuppoſe "the Lord" mentioned in ch. vi. 2. was "the Lord," that uſually ſpoke from the ſanctuary, and not the angel, who ſpoke to Joſhua in the latter part of ch. v. In the preſent new form, it appears, as it really is, namely the continuation of a ſtory, that was mutilated by being divided into another chapter.

The next prominent circumſtance in this new manner of printing the text of the Bible, conſiſts in the diſtinction made between the proſe parts, and thoſe that are metrical. Thus the Song of Moſes is introduced, and diſtinguiſhed in the following manner.

The Song of Moſes and the Iſraelites.

"CHAP. XV. Then ſang Moſes and the children of Iſrael this ſong unto the LORD, and ſpake, ſaying,

"I will ſing unto the LORD, for he hath triumphed glorioufly: the horſe and his rider hath he thrown into the ſea.

"2 The LORD *is* my ſtrength and ſong, and he is become my ſalvation: he *is* my God, and I will prepare him an habitation; my father's God, and I will exalt him.

"3 The LORD *is* a man of war: the LORD *is* his name.

"4 Pharaoh's chariots and his hoſt hath he caſt into the ſea: his choſen captains alſo are drowned in the Red ſea.

"5 The depths have covered them: they ſank into the bottom as a ſtone.

"6 Thy right hand, O LORD, is become glorious in power: thy right hand, O LORD, hath daſhed in pieces the enemy." &c. &c. &c.

The chorus of Miriam and the women is introduced thus;

"20 And Miriam the propheteſs, the ſiſter of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances.

"21 And Miriam anſwered them.

"Sing ye to the LORD, for he hath triumphed glorioufly; the horſe and his rider hath he thrown into the ſea."

The prophecies of Balaam are diſtinguiſhed as metrical, as may be ſeen in the following extract from Numbers, ch. xxii. 41.

"41 And

" 41 And it came to paſs on the morrow, that Balak took Balaam, and brought him up into the high places of Baal, that thence he might ſee the utmoſt *part* of the people. CHAP. XXIII. And Balaam ſaid unto Balak, Build me here ſeven altars, and prepare me here ſeven oxen and ſeven rams. 2 And Balak did as Balaam had ſpoken; and Balak and Balaam offered on *every* altar a bullock and a ram. 3 And Balaam ſaid unto Balak, Stand by thy burnt offering, and I will go: peradventure the LORD will come to meet me: and whatſoever he ſheweth me I will tell thee. And he went to an high place. 4 And God met Balaam: and he ſaid unto him, I have prepared ſeven altars, and I have offered upon *every* altar a bullock and a ram. 5 And the LORD put a word in Balaam's mouth, and ſaid, Return unto Balak, and thus thou ſhalt ſpeak. 6 And he returned unto him, and, lo, he ſtood by his burnt ſacrifice, he, and all the princes of Moab. 7 And he took up his parable, and ſaid,

Balaam bleſſes the Iſraelites the firſt time.

" Balak the king of Moab hath brought me from Aram, out of the mountains of the eaſt, *ſaying*, Come, curſe me Jacob, and come, defy Iſrael.

" 8 How ſhall I curſe, whom God hath not curſed? or how ſhall I defy, *whom* the LORD hath not defied?

" 9 For from the top of the rocks I ſee him, and from the hills I behold him: lo, the people ſhall dwell alone, and ſhall not be reckoned among the nations.

" 10 Who can count the duſt of Jacob, and the number of the fourth *part* of Iſrael? Let me die the death of the righteous, and let my laſt end be like his!

" 11 And Balak ſaid unto Balaam, What haſt thou done unto me? I took thee to curſe mine enemies, and, behold, thou haſt bleſſed *them* altogether. 12 And he anſwered and ſaid, Muſt I not take heed to ſpeak that which the LORD hath put into my mouth?"

The ſong of the well, in Numbers, ch. xxi. is alſo diſtinguiſhed as a metrical compoſition, thus;

" 16 And from thence *they went* to Beor: that *is* the well whereof the LORD ſpake unto Moſes, Gather the people together, and I will give them water. 17 Then Iſrael ſang this ſong,

And thence to Beor.

" Spring up, O well; ſing ye unto it:

" 18 The princes digged the well, the nobles of the people digged it, by *the direction of* the lawgiver, with their ſtaves.

" And from the wilderneſs *they went* to Mattanah: 19 and from Mattanah to Nahaliel: and from Nahaliel to Bamoth: 20 and from Bamoth *in* the valley, that *is* in the country of Moab, to the top of Piſgah, which looketh toward Jeſhimon."

And to the foot of Mount Piſgah.

The

The advantage to the reader, in theſe diſtinctions, which excite attention, and give new intereſt to the ſubject, muſt be felt by every one. But this advantage is much heightened in the prophetical books; theſe writings, compoſed as they are of rhapſodies, ſome in metre, and ſome in proſe, are here exhibited in their true light; and, it muſt be confeſſed, that many paſſages in them derive, from this diſtinction, an importance that cannot fail of intereſting the reader in a very particular manner. The following are ſpecimens of the proſe and metre in the prophetical writings of Jeremiah, ch. xxiii. 7.

" 7 Therefore, behold, the days come, ſaith the LORD, that they ſhall no more ſay, The LORD liveth, which brought up the children of Iſrael out of the land of Egypt. 8 But, the LORD liveth, which brought up and which led the ſeed of the houſe of Iſrael out of the north country, and from all countries whither I had driven them; and they ſhall dwell in their own land.

Judgments denounced againſt falſe prophets, and mockers of the true prophecies.

" 9 Mine heart within me is broken becauſe of the prophets; all my bones ſhake; I am like a drunken man, and like a man whom wine hath overcome, becauſe of the LORD, and becauſe of the words of his holineſs.

" 10 For the land is full of adulterers; for becauſe of ſwearing the land mourneth; the pleaſant places of the wilderneſs are dried up, and their courſe is evil, and their force is not right.

" 11 For both prophet and prieſt are profane; yea, in my houſe have I found their wickedneſs, ſaith the LORD."

Again, Jeremiah ch. xlvi. 1.

A prophecy of the defeat of the Egyptians, that garriſoned Charchemiſh, by the Chaldeans.

" CHAP. XLVI. The word of the LORD which came to Jeremiah the prophet againſt the Gentiles; 2 againſt Egypt, againſt the army of Pharaoh-necho king of Egypt, which was by the river Euphrates in Charchemiſh, which Nebuchadnezzar king of Babylon ſmote in the fourth year of Jehoiakim the ſon of Joſiah king of Judah.

" 3 Order ye the buckler and ſhield, and draw near to battle.

" 4 Harneſs the horſes; and get up, ye horſemen, and ſtand forth with *your* helmets; furbiſh the ſpears, *and* put on the brigandines.

" 5 Wherefore have I ſeen them diſmayed *and* turned away back! and their mighty ones are beaten down, and are fled apace, and look not back: *for* fear *was* round about, ſaith the LORD.

" 6 Let not the ſwift flee away, nor the mighty man eſcape; they ſhall ſtumble, and fall toward the north by the river Euphrates.

" 7 Who *is* this *that* cometh up as a flood, whoſe waters are moved as the rivers?"

So

So the following paſſage from Zechariah, ch. vi. 9.

By two crowns ſet on Joſhua is typified the high prieſthood and kingdom of Chriſt.

" 9 And the word of the LORD came unto me ſaying, 10 Take of *them of* the captivity, *even* of Heldai, of Tobijah, and of Jedaiah, which are come from Babylon, and come thou the ſame da , and go into the houſe of Joſiah the ſon of Zephaniah; 11 then take ſilver and gold, and make crowns, and ſet *them* upon the head of Joſhua the ſon of Joſedech, the high prieſt; 12 and ſpeak unto him, ſaying, Thus ſpeaketh the LORD of hoſts, ſaying,

> " Behold the man whoſe name *is* The BRANCH; and he ſhall grow up out of his place, and he ſhall build the temple of the LORD:
>
> " 13 Even he ſhall build the temple of the LORD; and he ſhall bear the glory, and ſhall ſit and rule upon his throne; and he ſhall be a prieſt upon his throne; and the counſel of peace ſhall be between them both.

" 14 And the crowns ſhall be to Helem, and to Tobijah, and to Jedaiah, and to Hen the ſon of Zephaniah, for a memorial in the temple of the LORD. 15 And they *that are* far off ſhall come and build in the temple of the LORD, and ye ſhall know that the LORD of hoſts hath ſent me unto you. And *this* ſhall come to paſs, if ye will diligently obey the voice of the LORD your God."

Again, Zech. xiii. 1.

The crucifixion of Chriſt foretold, and the general converſion of the Jews.

" CHAP. XIII. In that day there ſhall be a fountain opened to the houſe of David and to the inhabitants of Jeruſalem for ſin and for uncleanneſs. 2 And it ſhall come to paſs in that day, ſaith the LORD of hoſts, *that* I will cut off the names of the idols out of the land, and they ſhall no more be remembered: and alſo I will cauſe the prophets and the unclean ſpirit to paſs out of the land. 3 And it ſhall come to paſs, *that* when any ſhall yet propheſy, then his father and his mother that begat him ſhall ſay unto him, Thou ſhalt not live; for thou ſpeakeſt lies in the name of the LORD: and his father and his mother that begat him ſhall thruſt him through when he propheſieth. 4 And it ſhall come to paſs in that day, *that* the prophets ſhall be aſhamed every one of his viſion, when he hath propheſied; neither ſhall they wear a rough garment to deceive: 5 but he ſhall ſay, I *am* no prophet, I *am* an huſbandman; for man taught me to keep cattle from my youth. 6 And *one* ſhall ſay unto him, What *are* theſe wounds in thine hands? Then he ſhall anſwer, *Thoſe* with which I was wounded in the houſe of my friends.

> " 7 Awake, O ſword, againſt my ſhepherd, and againſt the man *that is* my fellow, ſaith the LORD of hoſts: ſmite the ſhepherd, and the ſheep ſhall be ſcattered: and I will turn mine hand upon the little ones.

" 8 And

" 8 And it ſhall come to paſs, *that* in all the land, ſaith the LORD, two parts therein ſhall be cut off *and* die; but the third ſhall be left therein.
" 9 And I will bring the third part through the fire, and will refine them as ſilver is refined, and will try them as gold is tried: they ſhall call on my name, and I will hear them: I will ſay, It *is* my people: and they ſhall ſay, The LORD *is* my God."

Mr. R. has told us in his preface, that the rule he follows in determining certain parts to be metrical, is founded on the ſtyle and compoſition of the original Hebrew. The reſult of this criterion appears, upon compariſon, not to differ much from the notion entertained by ſome learned perſons, who in ſome late publications have given a metrical appearance to the prophetical writings; we mean Biſhop Louth, Archbiſhop Newcome, and Dr. Blayney. The principal difference we have obſerved between them and Mr. R. ſeems to be this: what Mr. R. ſtates in a metrical form, is generally ſo given by thoſe learned perſons; but many paſſages, we obſerve, that are put in a metrical form by them, are printed as proſe by Mr. R. We do not preſume to decide between them; but, we cannot help remarking, that, upon the whole, Mr. R. ſeems to have taken the ſafer courſe, in ſuch an intricate way; for his metre, after all, is only the eſtabliſhed verſes in our common Bibles, and therefore open to none of the criticiſm, to which the verſes, or rather lines of thoſe learned perſons are ſubject. Mr. R. has endeavoured to ſhew us, what is metrical, without undertaking to pronounce what is the metre.

The following are inſtances of metre diſtinguiſhed by Mr. R. from proſe, in writings that have not undergone the learned labors of the above mentioned biblical critics; in Job. i. 13.

Satan deſtroys Job's cattle and children.

" 13 And there was a day when his ſons and his daughters *were* eating and drinking wine in their eldeſt brother's houſe: 14 and there came a meſſenger unto Job, and ſaid, The oxen were plowing, and the aſſes feeding beſide them: 15 and the Sabeans fell *upon them*, and took them away; yea, they have ſlain the ſervants with the edge of the ſword; and I only am eſcaped alone to tell thee. 16 While he *was* yet ſpeaking, there came alſo another, and ſaid, The fire of God is fallen from heaven, and hath burned up the ſheep, and the ſervants, and conſumed them; and I only am eſcaped alone to tell thee. 17 While he *was* yet ſpeaking, there came alſo another, and ſaid, The Chaldeans made out three bands, and fell upon the camels, and have carried them away, yea, and ſlain the ſervants with the edge of the ſword; and I only am eſcaped alone to tell thee. 18 While he *was* yet ſpeaking, there came alſo another, and ſaid, Thy ſons and thy daughters *were* eating and drinking wine in their eldeſt brother's houſe: 19 and, behold, there came a great wind from the wilderneſs, and ſmote the four corners of the houſe, and it fell upon the young men, and they

are

are dead; and I only am eſcaped alone to tell thee. 20 Then Job aroſe, and rent his mantle, and ſhaved his head, and fell down upon the ground, and worſhipped, 21 and ſaid,

"Naked came I out of my mother's womb, and naked ſhall I return thither: the LORD gave, and the LORD hath taken away; bleſſed be the name of the LORD.

22 In all this Job ſinned not, nor charged God fooliſhly."

Again in Eccleſiaſtes, ix. 13.

Piety teaches us to ſee that prudence ſhould direct us in the management of affairs.

"This wiſdom have I ſeen alſo under the ſun, and it *ſeemed* great unto me: 14 *There was* a little city, and few men within it; and there came a great king againſt it, and beſieged it, and built great bulwarks againſt it: 15 Now there was found in it a poor wiſe man, and he by his wiſdom delivered the city; yet no man remembered that ſame poor man. 16 Then ſaid I, Wiſdom *is* better than ſtrength: nevertheleſs the poor man's wiſdom *is* deſpiſed, and his words are not heard.

"17 The words of wiſe *men are* heard in quiet more than the cry of him that ruleth among fools.

"18 Wiſdom *is* better than weapons of war: but one ſinner deſtroyeth much good.

"CHAP. X. Dead flies cauſe the ointment of the apothecary to ſend forth a ſtinking ſavour: *ſo doth* a little folly him that is in reputation for wiſdom *and* honour.

"2 A wiſe man's heart *is* at his right hand; but a fool's heart at his left."

Again, Eccleſiaſtes, xi. 7.

Lully it teaches to live piouſly from our very youth.

"Truly the light *is* ſweet, and a pleaſant *thing it is* for the eyes to behold the ſun: 8 But if a man live many years, *and* rejoice in them all; yet let him remember the days of darkneſs; for they ſhall be many. All that cometh *is* vanity. 9 Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the ſight of thine eyes; but know thou, that for all theſe *things* God will bring thee into judgment. 10 Therefore remove ſorrow from thy heart, and put away evil from thy fleſh: for childhood and youth *are* vanity.

"CHAP. XII. Remember now thy creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou ſhalt ſay, I have no pleaſure in them;

"2 While the ſun, or the light, or the moon, or the ſtars, be not darkened, nor the clouds return after the rain:

"3 In the day when the keepers of the houſe ſhall tremble, and the ſtrong men ſhall bow themſelves, and the grinders ceaſe becauſe they are few, and thoſe that look out of the windows be darkened,

"4 And

" 4 And the door ſhall be ſhut in the ſtreets, when the ſound of the grinding is low, and he ſhall riſe up at the voice of the bird, and all the daughters of muſic ſhall be brought low;

" 5 Alſo *when* they ſhall be afraid of *that which is* high, and fears *ſhall be* in the way, and the almond tree ſhall flouriſh, and the graſshopper ſhall be a burden, and deſire ſhall fail: becauſe man goeth to his long home, and the mourners go about the ſtreets:

" 6 Or ever the ſilver cord be looſed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the ciſtern.

" 7 Then ſhall the duſt return to the earth as it was: and the ſpirit ſhall return unto God who gave it.

Solomon enforces the obſervance of theſe inſtructions.

" 8 Vanity of vanities, ſaith the Preacher; all *is* vanity. 9 And moreover, becauſe the Preacher was wiſe, he ſtill taught the people knowledge; yea, he gave good heed, and ſought out, *and* he ſet in order many proverbs. 10 The Preacher ſought to find out acceptable words: and *that which was* written *was* upright, *even* words of truth. 11 The words of the wiſe *are* as goads, and as nails faſtened *by* the maſters of aſſemblies, *which* are given from one ſhepherd. 12 And further, by theſe, my ſon, be admoniſhed: of making many books *there is* no end; and much ſtudy *is* a wearineſs of the fleſh."

The foregoing paſſages exhibit completely the effect of Mr. R.'s diviſion into paragraphs, and the diſtinction he has made between proſe and metre; the other characteriſtic of this novel edition of the Bible is the diviſions into ſections. Theſe ſections are made conformably with the natural diviſion of the matter, and have the effect of preſenting portions of ſcripture, whether hiſtorical, prophetical, or doctrinal, that contain in themſelves a complete whole; they ſtand at the head of each diviſion in the following manner:

" SECTION I.—*Of the Creation of the viſible world, and the orderly formation of the ſeveral parts thereof in ſix days' time:* Chap. i. ii. A. C. 4004.

Of the Creation.

" CHAP. I. In the beginning God created the heaven and the earth. 2 And the earth was without form and void; and darkneſs *was* upon the face of the deep. And the Spirit of God moved upon the face of the waters.

The work of the firſt day.

" 3 And God ſaid, Let there be light: and there was light. 4 And God ſaw the light, that *it was* good: and God divided the light from the darkneſs. 5 And God called the light Day, and the darkneſs he called Night. And the evening and the morning were the firſt day."

So in the prophecy of Iſaiah.

" SECTION III. *Containing ſuch prophecies as were revealed to Iſaiah in the reign of Ahaz.* Chap. vii.—xii. A. C. 745—730.

" CHAP.

" CHAP. VII. And it came to paſs in the days of Ahaz the ſon of Jotham, the ſon of Uzziah, king of Judah, *that* Rezin the king of Syria, and Pekah the ſon of Remaliah, king of Iſrael, went up toward Jeruſalem to war againſt it, but could not prevail againſt it. 2 And it was told the houſe of David, ſaying, Syria is confederate with Ephraim. And his heart was moved, and the heart of his people, as the trees of the wood, are moved with the wind. 3 Then ſaid the LORD unto Iſaiah, Go forth now to meet Ahaz, thou, and Shearjaſhub thy ſon, at the end of the conduit of the upper pool of the highway of the fuller's field; 4 And ſay unto him,

" Take heed, and be quiet; fear not, neither be fainthearted for the two tails of theſe ſmoking firebrands, for the fierce anger of Rezin with Syria, and of the ſon of Remaliah."

They are promiſed deliverance from the forces of Syria and Iſrael, and the end of thoſe kingdoms is foretold.

So in the apoſtolical writings, as in the epiſtle to the Hebrews.

" SECTION II. *He proceeds to prove the excellency of the Chriſtian religion above the Jewiſh, by ſhewing the pre-eminence of Chriſt above Moſes.* Chap. iii. iv. 1."

" SECTION III. *He ſhews, by the way, the pre-eminence of Jeſus above Joſhua, who brought the Iſraelites into the promiſed land.* Chap. iv. 2—13."

" SECTION IV. *He proceeds to ſhew the pre-eminence of Chriſt above Aaron, or any other high prieſt of the Jewiſh church.* Chap. iv. 14—viii. 5."

The hiſtorical books of the Old Teſtament are divided into ſections, that are numbered in regular ſeries from the beginning of Geneſis to the end of Eſther; this order is interrupted by the neceſſity there was of notifying, that the book of Eſther ſhould, in order of time, be introduced in the middle of Ezra; this is done by numbering the ſections of Eſther, as if they were really ſo placed; the ſeries then goes on to the end of Nehemiah, which was the laſt written of all the hiſtorical books, and indeed of all the books of the Old Teſtament. Another exception to this ſeries of hiſtorical ſections is the two books of Chronicles, which, containing a repetition of the ſtory already told in other books, particularly thoſe of Samuel and Kings, are divided, very properly, into diſtinct ſections of their own. As theſe ſections coincide with parallel ſections in Samuel and Kings, and notice is generally given of ſuch paralleliſm, they contribute to bring before the reader this part of the ſcriptural hiſtory, in the cleareſt manner; a part, which, in our common Bibles, has always ſeemed to us the moſt involved and perplexing, and greatly to need the diſentanglement which is here effected by Mr. R.'s method.

After the hiſtorical books are brought to form a continued ſeries of hiſtory from the creation, to the building of the ſecond temple, the other books, both of the Old and New Teſtament, and alſo of the Apocrypha, are divided into ſections of their own, diſtinct from one another. Perhaps none of the ſacred books have derived more advantage

vantage from this ſectional diviſion, than the prophecies of Jeremiah. It ſeems, theſe writings are agreed by the beſt critics to be miſplaced, but the order, in which they ought to ſtand, has been tolerably well aſcertained. Mr. R. has contrived to reduce them to this order, by means of his ſections, without diſturbing the ſeries of chapters. Another part, where the utility of this ſectional diviſion is particularly diſtinguiſhed, is the four Goſpels; theſe ſeem to be harmonized, in a new manner, by means of the ſections, into which each is divided; the ſections of each goſpel comprehend a period between one paſſover and another, and thus preſerve an exact parallelism in the narratives of the four evangeliſts.

What we ſay upon this publication is confined wholly to the text of the Bible; it might be added, that the notes, which Mr. R. has compiled on the Old Teſtament and the New, and ſubjoined to each volume, conſpire with the new form of the text, to make the reading of ſcripture ſtill more intelligible and eaſy.

Upon the whole, comparing the execution with the deſign, as ſet forth by Mr. R. in his Preface (to which, and the diſcuſſions therein contained, we again refer the reader) we have no heſitation to declare our opinion, that he has ſucceeded in accompliſhing what he propoſed; namely, to furniſh the public with a more convenient, more intelligent, and altogether a more uſeful and *readable* Bible than we have yet had. After this, it can be no longer objected, that the Bible is an anomalous book both in ſize and faſhion; not eaſily lifted, and ſtill leſs eaſy to read; for we may now take a part of it only from the ſhelf, like a volume of any Engliſh writer, and may purſue the ſtudy of any one among the holy penmen, without being incommoded with the remainder of that bulky collection of ſacred writings. It can no longer be complained, that there is one undiſtinguiſhing ſameneſs in the text of the Bible, and that too a ſameneſs which revolts rather than invites the reader, we mean the diviſion into verſes; for the text is now diſtinguiſhed, according to its true nature, into proſe, and metre; this variety ſtrikes the eye, at the firſt opening of a volume, and the reader is enabled to chuſe the ſtyle of compoſition, that ſuits beſt with the preſent temper of his mind: again, when he has made his choice, he can eaſily collect the complete whole of the ſubject before him, by means of the ſectional heads, and marginal abſtracts of the paragraphs. Whether we conſider the inſtruction, or amuſement, of the reader, we are bound to ſay, that the holy ſcriptures, in all their parts, appear to us to be laid before the public, in this edition of them, with a perſpicuity of order, and diſcrimination of parts, that muſt attract and detain every perſon of judgment and taſte. We have now a rational and readable Bible; and there is no longer the ſame excuſe that many have hitherto made, for not peruſing the ſacred writings, with the ſame attention, readineſs, and frequency, that they employ on profane writers. Our tranſlators gave us the Bible in the Engliſh language; it remained for Mr. R. to make it an Engliſh book, adapted to the peruſal of every reader of Engliſh; an

improvement

mprovement which cannot fail of making the Bible more read and better underſtood, and of promoting ſtill more extenſively the intereſts of religion and virtue.

A Syſtem of Chemiſtry. By Thomas Thomſon, M. D. Lecturer on Chemiſtry in Edinburgh. 4 vols. 8vo. Edinburgh, Bell and Bradfute; Robinſons, London; and Gilbert and Hodges, Dublin. 1802.

THE diſcoveries in chemiſtry have now become ſo numerous, and are of a nature ſo powerfully to excite both our curioſity, from the wonders they lay open to our view, and our intereſt, from the many new ſources of enjoyment, and of power, with which they furniſh us, that chemiſtry has naturally and properly become the moſt faſhionable almoſt of all ſtudies; and every perſon, even female as well as male, is ambitious of being gratified with the knowledge of the great things which it has done, and of being able to bear a part in thoſe converſations, of which it forms one of the topics. It has hitherto, however, been very much to be regretted, not only for thoſe who turn their attention to the ſubject as a liberal branch of knowledge, and a virtuous and elegant amuſement, but for thoſe who enter into it more ſeriouſly and profoundly, for the purpoſe of a profeſſion, or as a field of inveſtigation and diſcovery, that it has never till now been the object of any body to compoſe a work expreſsly for the learner in the ſcience. The ingenious men who have made diſcoveries in the ſcience have, in general, thought all that they were called upon to do was, to detail their own particular operations, and the happy reſult of them. And ſo much has this notion influenced the turn of thought, even of ſuch of the authors of this deſcription as have propoſed to give a general view of the ſcience, that they have always enlarged beyond meaſure upon that particular branch of it with which their own purſuits were more particularly connected, and often been too careleſs in explaining the reſt. Their object, indeed, has always been not to write for the learner, but to give a full and connected view of the ſcience to the man already acquainted with it. The conſequence with regard to the learner has been very unfavourable: upon endeavouring to acquire a knowledge of chemiſtry from any of thoſe books which were preſented to him, he found an arrangement followed, which, to him, kept the whole ſubject in darkneſs, things unexplained every where mixed with things explained; he found himſelf at one place confounded and bewildered in a detail ſo copious, as no one unacquainted with the ſubject could claſſify or remember; and at another place found himſelf altogether at a loſs on account of the ſlight and curſory manner in which ſome important point had been hurried over. Theſe objections may be urged even againſt the late ſplendid and important work of Fourcroy; in particular, the details in that book are ſo long and tedious, as neceſſarily

to exhauſt the memory, and bewilder the comprehenſion, of any one to whom the ſubject is not in a very conſiderable degree familiar, and render it by no means a commodious inſtrument for communicating the elementary knowledge of the ſcience.

In this ſtate of the caſe, we do not think a more valuable preſent could well have been made to the ſcience of chemiſtry, than has been made by Dr. Thomſon, in the work before us. In the firſt place, it is a complete collection of all the facts in chemiſtry at preſent known. To any one in the leaſt acquainted with the trouble which was neceſſary to range through all the volumes in which theſe facts were heretofore ſcattered, this will not appear a ſlight advantage. It is alſo a complete hiſtory of the ſcience;—the hiſtory of every fact, and of every ſubſtance, and every opinion which has been entertained with regard to them, being detailed along with the explanation of each particular. It is, accordingly, in the compaſs of four moderate volumes, a complete body of chemical knowledge, containing every thing which is worth learning, both with regard to its preſent ſtate, and that of every period in its progreſs, from the commencement until now.

To every perſon who has reflected, either when learning any ſubject himſelf, or endeavouring to communicate it to others, what is the expedient moſt effectual to aſſiſt both the comprehenſion and the memory of the learner, it is well known to be arrangement. One of the chief advantages which this work poſſeſſes over thoſe which have appeared before it, is in this important merit. Any one who is properly acquainted with the confuſed and diſjointed form in which the ſcience of chemiſtry has hitherto appeared to us, the multitude and diverſity of the particulars which were to be claſſed, and the ſmall number of general principles which are yet diſcovered in the ſcience, muſt neceſſarily think it an effort deſerving the greateſt praiſe, to have reduced this complicated ſubject to a form ſo commodious, we may even ſay ſo ſyſtematic and logical, as was hardly to be expected in the preſent imperfect ſtate of our knowledge. All the parts of the ſubject appear in this work naturally united and connected together, ſo as to form one whole. Every thing is placed in ſuch a manner that it appears the natural link between that which preceded and that which follows; and every thing is placed in ſuch a manner that it is more eaſily comprehended by means of that which has gone before, and renders more eaſy to be comprehended that which comes after. Not only the learner in the ſcience muſt take it up more eaſily in conſequence of this improvement, but even the well-inſtructed will find himſelf more maſter of the numerous facts by viewing them in this ſyſtematic order. An arrangement reſembling this, as far as regards the great heads of the ſubject, has been given by Fourcroy, in the Syſteme des Connaiſſances Chimiques. Dr. Thomſon's, however, had appeared two years before, in a view of the ſubject which he wrote for the Supplement to the Encyclopedia Britannica. And we think ourſelves well juſtified in declaring that, for the happy diſpoſition of the ſubordinate particulars, and the union of every part with

with another which is kept conſtantly in view, this work is greatly ſuperior to that of Fourcroy.

We recommend it, therefore, even to the maſter in the ſcience, as by far the beſt and fulleſt collection of the numerous particulars, of which his knowledge is compoſed; the moſt commodious text book which he can make uſe of, to bring immediately under his view whatever part of the ſubject he chuſes, and to which to refer the new thoughts which may occur to himſelf as he proſecutes the ſtudy of the ſcience. But to the young ſtudent in particular it deſerves the higheſt recommendation. It begins with the ſimpleſt part of the ſubject; that which is leaſt complicated is always taken firſt; no advance is made to the more complicated till after the more ſimple has been completely diſcuſſed; every chemical term is interpreted as ſoon as it is introduced; and no part of the ſubject is ever brought into view till the moment at which it is to be explained. There is a clearneſs and facility of comprehenſion by this means communicated to the ſubject, of which before it was difficult to ſuppoſe it ſuſceptible; and it is ſo accommodated to the memory by the excellence of its arrangement, and the judgment with which every neceſſary detail is ſuppreſſed, at the ſame time that every thing uſeful is exactly recorded, that a knowledge of chemiſtry is to be got from this book with a labour materially leſs than from any other which we have yet ſeen.

We are diſpoſed to ſpeak warmly of this book, becauſe we are much pleaſed to ſee in our own language an elementary work of merit on the ſcience of chemiſtry; a ſpecies of preſent to the public, which in every ſcience our writers of ability have ſeemed very unwilling to give; and no little obſtruction to the learning of ſcience in this country has ariſen from that defect. For, however excellent for Frenchmen many of the elementary works in this as well as other ſubjects, with which their language abounds, may be, the education and turn of mind is ſo different in the people of this country, that what is beſt calculated for the mind of a French learner cannot be the beſt calculated for a Britiſh. For the ſame reaſons we think ourſelves obliged to give an account of the contents of this production in pretty full and minute detail, that we may give our readers as good an opportunity as in our power, of judging for themſelves, whether we are right or wrong in the high opinion which we entertain of it.

Dr. Thomſon has divided his book into two grand parts. In the firſt an account is given of the *principles* of chemiſtry; of that part of the ſubject, which if we may be allowed the uſe of the word in ſuch a caſe, may be called the *abſtract* part of the ſcience. The different chemical agents are deſcribed, the phenomena which they exhibit detailed, the facts which have been aſcertained are ſtated and arranged, and the general laws which have been diſcovered, and the circumſtances which led to their diſcovery recorded and explained. The ſecond diviſion contains what may be called the *practical* part of the ſubject, the application of the principles of chemiſtry to explain the phenomena of nature, as far as thoſe principles operate in producing

thoſe phenomena, and as far as that operation has yet been diſcovered. By keeping theſe two parts of the ſubject thus ſeparate and diſtinct, a much greater ſimplicity and clearneſs is communicated to the account of both; and a comprehenſive view is much more eaſily obtained, and remembrance much more eaſily fixed, of the numerous particulars which are to be learned in each.

It is the buſineſs of chemiſtry to aſcertain what are the ſimple, uncompounded ingredients, of which bodies are made up, how theſe ſimple bodies act upon one another, how they are combined in the different ſubſtances which compoſe our world, and what new bodies they are capable of forming in conſequence of artificial combinations. It does not appear that a better plan could be choſen to give a clear and eaſy view of this ſubject than what our author has adopted. He begins with a deſcription of all thoſe ſubſtances which are accounted ſimple, the component parts of all other bodies. He next proceeds to an account of thoſe bodies which are formed by the combination of two of theſe ſimple ſubſtances. He next conſiders thoſe bodies which are formed by the union of two compound bodies. And, laſtly, he diſcuſſes the nature of that principle by which bodies are diſpoſed to unite, and fitted to produce compounds. It is evident that this diſpoſition completely exhauſts the ſubject, and it is ſo ſimple, ſo commodious, and ſo logical, that it would not have occurred to any one who was not profoundly acquainted with the ſubject, and poſſeſſed not at once a comprehenſive and arranging mind.

The ſubſtances reckoned ſimple amount to about thirty. Dr. T. thinks they conſiſt of only five kinds, or may be diſtributed into five claſſes; 1. oxygen, 2. ſimple combuſtibles, 3. metals, 4. light, 5. caloric. The two laſt and the firſt contain only one ſubſtance each. The ſecond and the third contain a number of ſubſtances. With regard to the treatment of the three firſt it is only neceſſary to ſay, that every thing which is known concerning them is ſtated in the cleareſt, and, at the ſame time, conciſeſt terms. Something pretty remarkable however happens reſpecting the nature of theſe three firſt claſſes compared with the two laſt. The ſubſtances in the three firſt are thoſe which are chiefly employed in producing the phenomena connected with the two laſt, and which throw the greateſt degree of light upon theſe phenomena, the phenomena of combuſtion, the moſt celebrated topic in all chemiſtry. Nothing can better illuſtrate the happy effects of a good arrangement than what we obſerve in the conduct of our author upon this occaſion. Two ends are here gained by one ſet of means. The three claſſes of ſubſtances are explained, and the moſt important facts regarding combuſtion are at the ſame time ſtated immediately before entering upon the conſiderations of that ſubject, under the titles of light and caloric; and nothing more remains to do, upon coming to that conſideration, but to draw the concluſions which theſe facts warrant.

The properties and ſources of that wonderful ſubſtance, light, are conſidered in a ſhort chapter; and the diſcuſſion of heat, or caloric, which

which follows in the next, affords the moſt complete ſyſtem of information on that ſubject which has yet been given to the public. In the firſt ſection are examined the nature, or properties, of caloric; in the ſix following the phenomena produced by its action on other bodies, 1. expanſion of bodies, 2. equal diſtribution of temperature, 3. motion of caloric, or the power of bodies to conduct it, 4. the different quantities of caloric which different bodies require to raiſe them equally in temperature, called ſpecific caloric of bodies, 5. caloric of fluidity, 6. the quantity of caloric in bodies. The eighth ſection treats of cold; and the four laſt of the ſources from which heat is derived, combuſtion, percuſſion, friction, light. In this diſcuſſion every fact and every theory relating to the ſubject is detailed in lucid order, with judicious remarks of the author, who freely ſhows where he is partial to one theory above another, but every where, with ſcrupulous exactneſs, marks and diſtinguiſhes what is only theory, however probable, from what is really proved.

Such is the firſt part of this uſeful work. The ſecond book treats of compound bodies. Of theſe our author makes a very natural and convenient diviſion, into ſuch as are formed by the union of the ſimple bodies already deſcribed, and then ſuch as are formed by the ſecondary union of two or more of theſe primary compound bodies. The firſt ſort he diſtributes into five claſſes; 1. alkalies, 2. earths, 3. oxides, 4. acids, 5. compound combuſtibles. Several of theſe bodies have never yet been decompounded, and muſt therefore ſtill be looked upon as ſimple. But in all their properties they reſemble ſo much more the bodies in this claſs than thoſe in the former, that Dr. T. has very wiſely, we think, placed them here, and rather conſulted the convenience of his learner, than rigid adherence to artificial diviſion. The natural place for the earths too is undoubtedly as Dr. Thomſon has choſen, along with the alkalies, which they ſo much reſemble, rather than the metals, where they have always hitherto been placed, and to which they bear no reſemblance at all, except in the common name mineral, which they ſometimes receive, as well as the metals, and to which a great many more ſubſtances are fully as much entitled as they are. The ſubſtances contained in this diviſion are ſome of the moſt important agents in chemiſtry, and the phenomena the greater number of the moſt remarkable. The merit at which the author has aimed in it, is, to give an account of every thing neceſſary to explain the ſubject, even to the perſons previouſly moſt uninſtructed, in the moſt clear and conciſe manner. He has ſucceeded. And here, as every where elſe, he has united theſe two qualities of clearneſs and conciſeneſs, in a degree ſo much more perfect than any of his predeceſſors, as to deſerve very high praiſe.

The ſecond diviſion of this book deſcribes the ſecondary compounds. Of theſe, our author makes five claſſes, 1. Combinations of earths with one another, making ſtoneware, enamels, porcelain, &c. all of which are particularly explained, and the nature of their manufacture: 2. Combinations of earths with alkalies and metallic

oxides, compoſing glaſs: 3. Salts: 4. Hydroſulphurets: 5. Soaps. Theſe five ſubjects are diſtinctly explained in five ſeparate chapters.

Such is the manner in which our author has detailed what chemical ſcience has yet accompliſhed of two of its grand objects: 1. What are the ſimple ingredients of which bodies are compoſed? and, 2. What is the nature of the compounds which may be formed by the union of them? It will be obſerved with regard to the ſecond of theſe, that they are almoſt ſolely the artificial compounds which have entered into the enumerations of Dr. Thomſon. But ſo little is known with regard to the compoſition of natural bodies, that it is impoſſible to bring them under any arrangement which reſpects the component parts of bodies; and it was much more convenient to arrange by itſelf the great and important, though ſtill very inadequate collection of facts which we poſſeſs concerning theſe objects, than to confuſe the whole ſubject by the introduction of what we very imperfectly know into the midſt of that of which our knowledge is comparatively exact. Dr. Thomſon accordingly, in his work, has made of theſe facts a ſecond part, under the title of chemical examination of nature.

There are ſeveral paſſages in that part of the book of which we have already given the contents, which we were deſirous to tranſcribe to our readers for the ſake of the information they contain, as well as ſpecimens of the author's ſtile. We delayed them, that we might not interrupt the detail which we meant to give of the leading particulars of this part of the ſubject. We ſhall here, however, inſert a paſſage, which we are pretty ſure our readers will be pleaſed to peruſe. The following is part of the account of iron:—

"There are a great many varieties of iron, which artiſts diſtinguiſh by particular names; but all of them may be reduced under one or other of the three following claſſes—*caſt iron*, *wrought* or *ſoft iron*, and *ſteel*.

"*Caſt iron* or *pig-iron*, is the name of the metal when firſt extracted from its ores. The ores from which iron is uſually obtained, are compoſed of oxide of iron and clay. The object of the manufacturer is to reduce the oxide to the metallic ſtate, and to ſeparate all the clay with which it is combined. Theſe two objects are accompliſhed at once, by mixing the ore, reduced to ſmall pieces, with a certain portion of lime and of charcoal, and ſubjecting the whole to a very violent heat in furnaces conſtructed for the purpoſe. The charcoal abſorbs the oxygine of the oxide, flies off in the ſtate of carbonic acid gas, and leaves the iron in the metallic ſtate; the lime combines with the clay, and both together run into fuſion, and form a kind of fluid glaſs; the iron is alſo melted by the violence of the heat, and being heavier than the glaſs, falls down, and is collected at the bottom of the furnace. Thus the contents of the furnace are ſeparated into two portions; the glaſs ſwims at the ſurface, and the iron reſts at the bottom. A hole at the lower part of the furnace is now opened, and the iron allowed to flow out into moulds prepared for its reception.

"To convert *caſt iron* into *wrought iron* it is put into a furnace, and kept melted by means of the flames of the combuſtibles, which is made to play upon its ſurface. While melted, it is conſtantly ſtirred by a workman, that

every

every part of it may be expoſed to the air. In about an hour, the hotteſt part of the maſs begins to heave and ſwell, and to emit a lambent, blue flame. This continues nearly an hour; and by that time the converſion is completed. The heaving is evidently produced by the emiſſion of an elaſtic fluid. As the proceſs advances, the iron gradually acquires more conſiſtency; and at laſt, notwithſtanding the continuance of the heat, it congeals altogether. It is then taken, while hot, and hammered violently, by means of a heavy hammer, driven by machinery. This not only makes the particles of iron approach nearer each other, but drives away ſeveral impurities which would otherwiſe continue attached to the iron.

"When ſmall pieces of iron are ſtratified in a cloſe crucible, with a ſufficient quantity of charcoal powder, and kept in a ſtrong red heat for eight or ten hours, they are converted into *ſteel*."

The characters of the ſtile will be pretty evident from this example. They are exactly what the nature of the ſubject required, perſpicuity, ſimplicity, preciſion, and purity.

Dr. Thompſon having thus finiſhed two of the three diviſions into which he diſtributed the ſcientific part of his ſubject, and having ſtated the immenſe body of facts of which the ſcience of chemiſtry is compoſed, in the order which he judged moſt convenient to aſſiſt both the apprehenſion of the learner, and the general concluſions of the maſter, begins his account of the laws to which theſe facts have been referred, with a lamentation that here the ſubject is yet in a ſtate very imperfect indeed. The greater number of the facts remain completely inſulated, or can only be arranged by certain looſe reſemblances and analogies. The unknown cauſe by which certain bodies have a tendency to unite and form compounds is called affinity, but the law, according to which the actions of that unknown cauſe are regulated, is very far from being yet diſcovered. Several important ſteps, however, have been made toward that diſcovery; and it is the buſineſs of this part of the ſubject to explain completely theſe advances, and endeavour, if poſſible, to generaliſe ſtill farther ſome of the views. Here the common books of chemiſtry fail moſt piteouſly. It is unfortunate for this part of the ſubject, that, if we except but a very few names, all thoſe who have wiſhed to be chemiſts, have been men who had not enjoyed a ſcientific education, and who underſtood, very imperfectly, the nature of philoſophy. As long as they confined themſelves to the making of experiments, or detailing of facts, they did very well, and benefited the ſcience. But when they came to the conſideration of a very general fact, the inveſtigation of an univerſal law, they neither had any diſtinct conception of the object at which they aimed, nor were their minds qualified for ſuch extenſive views. The accounts which they give us of affinity, accordingly, are ſcarcely intelligible. It appears a ſubject extremely myſterious, but not in the leaſt inſtructive. In the hands of Dr. Thomſon it is completely ſtripped of all its myſterioufneſs. Indeed, it is neither more nor leſs than a premature attempt to generaliſe at once all the facts accumulated in the ſcience. It

is a fact that various bodies have a tendency to unite. This is called affinity. It is diſcovered that ſome bodies have a greater tendency to unite together than others, or in the language of the ſcience have a greater affinity for one another, than for any other bodies. The whole enquiries of chemiſtry are confined to theſe two points; 1. what are the bodies which have a tendency to unite, and 2. what is the comparative force with which each of theſe bodies tends to unite with every other. The whole buſineſs of chemiſtry then is, to inveſtigate affinity. And the ſcience will be perfected when that general law is diſcovered according to which bodies vary in their force of affinity for each other, and in the expreſſion of which every caſe of affinity is included. This ſubject is proſecuted in the true way of induction, when, as Dr. T. has done in the former part of his work, every chemical ſubſtance is examined, its affinities aſcertained, and tables of them given. There is no doubt that by perfecting more and more theſe tables, carefully conſidering, and comparing them with one another, new general views may one after another be gained in the ſubject, till at laſt one grand view ſhall be attained which embraces the whole. But nothing can be more abſurd than the mode in which moſt of the writers in chemiſtry have treated affinity, by abſtract ſpeculations concerning its nature, and gratuitous theories about its cauſe; which is juſt as if Sir Iſaac Newton had amuſed us with inquiries about the cauſe of gravitation, inſtead of inveſtigating by induction of particulars the law according to which gravitation acts. Dr. T. has treated the ſubject by explaining very fully what is meant by affinity, the mode in which it is underſtood to act, its different caſes of action, when two bodies only unite, when more than two, when a body disjoins from one to unite with another, and when a body comes off from that other to unite with what the firſt body left behind. He compares it too with the other analogous or coincident principles in nature, attraction and coheſion. And he contraſts it with the oppoſite principle repulſion.

Such is the manner in which he has treated the ſcientific part of his ſubject; in which treatment one merit yet remains to be mentioned, and that is the numerous inſtances in which he has extended and improved the general views of the different parts of the ſubject. This is a merit of ſo high a nature, and Dr. T.'s claim to the praiſe of it is ſo great, that had his review of chemiſtry nothing elſe to recommend it, it would on this account alone deſerve the greateſt attention.

The ſecond part of this work, the chemical examination of nature, is diſtinguiſhed by the ſame titles to praiſe with the firſt, ſkilful arrangement, complete collection of facts, perſpicuous relation, and enlightened general views. It is not only a moſt inſtructive diſquiſition, but a moſt entertaining. The facts which have been aſcertained are numerous, and curious in the higheſt degree. They have hitherto, however, been ſcattered in a great number of volumes, as they had been given to the world by the various authors who diſcovered

vered each of them; and Dr. Thomſon is among the foremoſt of thoſe who deſerve the thanks of the public, for having brought theſe numerous facts together, and placed them before us in the order in which they throw moſt light upon the economy of nature.

Dr. Thomſon arranges the ſubſtances which conſtitute the material world, in the following manner: 1. The atmoſphere, 2. Waters, 3. Minerals, 4. Vegetables, 5. Animals. Each of theſe he examines in a ſeparate book.

The examination of the atmoſphere includes the account of the compoſition of the atmoſphere,—The changes which take place in the weight of the atmoſphere,—The changes which take place in its temperature,—Fogs, clouds, and rains,—The violent agitation into which it is often thrown,—And the electrical phenomena which it ſometimes exhibits.

Dr. T. treats of waters under three diviſions; 1. Common water, 2. Sea water, 3. Mineral waters. He details the properties and compoſition of each; and, laſtly, delivers at length the method of analyſing waters.

To give any account which would be intelligible of his ſyſtem of mineralogy would require ſpace more than we can allow. The three topics to which he reduces the ſubject are, 1. The method of *deſcribing* minerals, 2. A ſyſtematic arrangement of minerals,—3. The art of analyſing minerals. And ſhort as the treatiſe is, moſt readers, we believe, will receive from it full ſatisfaction on the ſubject.

The only part of the ſubject which now remains is the chemical examination of the vegetable and animal kingdoms. And here the phenomena are ſo extremely intereſting, and the degree of light which has been thrown upon them by chemiſtry is ſo great, and the diſcoveries are ſo well detailed by Dr. T. that we have very ſeldom read any thing with greater pleaſure. The ſubject of plants, according to him, comprehends 1. an account of the ſubſtances of which plants are compoſed, 2. an account of the vegetation of plants as far as it can be illuſtrated by chemiſtry, 3. an account of the changes they undergo after they ceaſe to vegetate. The ſubſtances which have been hitherto found in the vegetable kingdom are nineteen,—ſugar, gum, jelly, ſtarch, albumen, extract, tar, acids, alkalies, oils, wax and tallow, reſins, camphor, gluten, caoutchuc, wood, ſuber, earths, metals. Theſe are carefully examined in nineteen ſeparate ſections; and much important information they afford. Dr. T. begins his account of vegetation with warning his readers not to expect complete information, and only undertakes to collect and arrange the various facts. But he has made ſo ingenious a uſe of theſe facts as to explain this myſterious proceſs in a manner wonderfully ſatisfactory. In ſeparate ſections he treats of germination, of the ſtructure of plants, of the food of plants, of the ſap of plants, of the functions of the leaves during the day, of the functions of the leaves during the night, of the peculiar juices of plants, of the decay of plants. The decompoſitions which vegetable ſubſtances undergo when mixed together have been

been called fermentations. There are five kinds of fermentation; 1. that which produces bread, 2. that which produces wine, 3. that which produces beer, 4. that which produces acetous acid or vinegar, 5. the putrefactive fermentation. Theſe receive a very intereſting explanation, each in a ſeparate ſection.

The ſubject of animals is treated nearly in the ſame manner. It is divided into four chapters; the firſt containing an account of the ingredients of animal bodies, the ſecond an account of the different members of which animal bodies are compoſed, the third an account of thoſe animal functions which may be elucidated by chemiſtry, and the fourth an account of the changes which animal bodies undergo after death. The fourteen ſubſtances which have hitherto been found in animal bodies, fibrina, albumen, gelatine, mucilage, urea, ſugar, oils, reſins, ſulphur, phoſphorus, acids, alkalies, earths, metals, are examined in fourteen ſeparate ſections. In ſix ſections, in the ſame manner, are examined the members of animal bodies, conſiſting of ten ſpecies, bones and ſhells, muſcles, membranes, tendons, ligaments, glands, ſkin, brain and nerves, horns and nails, hair and feathers; and in twelve ſections more are examined the blood, and the ſecretions which are formed from it, twelve in number, milk, ſaliva, pancreatic juice, bile and biliary calculi, cerumen, tears, humours of the eye, mucus of the noſe and other cavities, ſinovia, ſemen, liquor of the amnios, urine and urinary calculi. The functions of animals which can be elucidated by chemiſtry are the following intereſting ones: 1. Digeſtion, 2. Reſpiration, 3. Action of the kidneys, 4. Perſpiration, 5. Aſſimilation, or how the blood, which digeſtion formed from the food, is converted into bones, muſcles, and all the other parts of the body. Nothing can be more important than what chemiſtry informs us of reſpecting theſe operations or proceſſes. And Dr. T. deſerves our warmeſt thanks for the clear and agreeable manner in which he has told us every thing which has yet been diſcovered concerning them. The ſubject is concluded by an account of all that we know concerning the decompoſition of animal bodies.

The pleaſure which we have derived from receiving a book which we think ſo much better calculated than any which has yet appeared, to communicate a knowledge of the important ſubject of which it treats, has induced us to be pretty diffuſe in the account which we have given of it; and the pleaſure which we have derived from conſidering a ſyſtematic and elementary treatiſe of this merit, as an original work in our own language, in which ſo few able works of this kind have been preſented to our countrymen, has led us to be pretty frequent in the expreſſions of praiſe which we thought it deſerved.

A Summary

A Summary of the principal Evidences for the Truth and Divine Origin of the Chriſtian Revelation. Deſigned chiefly for the Uſe of Young Perſons; more particularly of thoſe who have lately been confirmed in the Dioceſe of London. By Beilby, Lord Biſhop of London. 2d Edit. 12mo. Pp. 126. 2s. 6d. Cadell. 1800.

COMPENDIUMS, eſpecially of Theology, although in ſome inſtances they may tend to induce or encourage indolent habits, and to increaſe the number of ſuperficial thinkers and readers, are, doubtleſs, of conſiderable utility to perſons, who have neither the means of obtaining, nor leiſure for the peruſal of, larger works. They have alſo their uſe in aſſiſting and refreſhing the memories of thoſe, who, in their earlier years, have ſtudied more voluminous treatiſes on the ſame ſubject. To the profeſſional ſtudent in divinity, whoſe peculiar province, and bounden duty, it is, to vindicate the certainty of the Chriſtian religion, againſt the cavils of the ſceptic, and the objections of the unbeliever, not only a critical ſkill in the original languages of the Old and New Teſtament, but a familiar acquaintance with the writings of the fathers, and of thoſe eſpecially that are diſtinguiſhed by the appellation of *Apoſtolical*, together with the works of the ancient apologiſts and beſt authors, who have written in defence of Chriſtianity, are almoſt abſolutely neceſſary to the reputable and ſucceſsful diſcharge of the duties of his holy function. To others, a leſs laborious courſe of reading on theſe points will ſuffice, to inform their underſtandings, to fix their principles, and to enable them to "be ready always to give an anſwer to every man that aſketh them a reaſon of the hope that is in them." No ſmall portion of public gratitude is due to the pious labours of men of ſuitable talents, who, for the confirmation in the faith of the young and uninſtructed, undertake the charitable office of ſtating fairly the chief evidences of the Chriſtian religion; diveſting them of dry, abſtruſe, metaphyſical reaſoning; clothing them in ſtrong language; compreſſing them within as ſmall a compaſs, as can be accompliſhed without obſcurity; aiming rather to eſtabliſh truth, than ſeeming to oppoſe error; and, above all, ſtudiouſly endeavouring to avoid that aſperity, which too often accompanies polemical diſcuſſion, to the derogation of a good cauſe, and the diſcredit of the advocate. Whoever thus vindicates the Chriſtian revelation, with the learning of the ſcholar, the urbanity of the gentleman, and the temper of the Chriſtian, "in meekneſs inſtructing thoſe that oppoſe themſelves," adopts the moſt likely method of making converts to Chriſtianity, and of confirming Chriſtians in the faith. It is but juſtice to obſerve, that too much commendation on this ſcore cannot be beſtowed on the venerable Biſhop of London, the peruſal of whoſe excellent treatiſe on the principal evidences of the Chriſtian religion has led us to theſe reflections; whoſe paternal affection for the young perſons, who had been recently confirmed by his Lordſhip, furniſhed them with this conciſe, elementary volume, in vindication of the religion into which

which they had been baptized, and to which they had now deliberately and ſolemnly aſſented, after previous preparation, under the direction and inſtruction of their parochial paſtors. In a work of this kind, little that is new is to be expected by thoſe who have either read or thought much on the ſubject; for little can now be advanced, that has not been already urged, although in other forms, in defence of a religion, that has been aſſailed from every quarter, by reaſoning, railing, and ridicule, for eighteen hundred years; and has called forth in its vindication every argument that human learning can furniſh. Whenever the patrons of infidelity ſhall bring forward *new* objections, the friends of Divine Revelation, we heſitate not to predict, will not delay to produce new replies: but when, (as every well-informed reader on the ſubject muſt know) thoſe objections only, that were long ſince refuted, and conſigned to merited oblivion, are again obtruded on the world, under new forms, the more eaſily to impoſe on the ignorant and uninformed, as if they were the ſagacious diſcoveries of modern *philoſophiſts*; without one ſingle addition, unleſs of boldneſs, blaſphemy, and ſtudied contempt of the Chriſtian religion; as if it were the fruitful ſource of every evil, inſtead of being, as it truly is, the only ſpring of conſolation, under the trials and ſorrows of human life, and the greateſt bleſſing that ever was beſtowed by the Almighty on mankind; while there is nothing by which we can diſtinguiſh the "ſcoffers of theſe laſt days" from their brethren of former ages, but their greater vanity and "wiſdom in their own conceit," added to an unbluſhing profaneneſs and profligacy, produced and foſtered by the prevailing inſubordination and temper of the times, in which men are impatient of every control political, moral, and religious; it is, ſurely, enough for the defenders of Chriſtianity to repeat the arguments, by which it has been ſo long and ſo ably ſupported. We would not, however, be thought to inſinuate, by theſe remarks, that this valuable little Chriſtian Manual has nothing more to recommend it to the public eſtimation than being a mere compilation from other writers, or a repetition, in other words, of the arguments that have been urged before; although, if it were viewed in this light only, it would poſſeſs the conſiderable merit of forcible reaſoning, judicious ſelection, luminous arrangement, and perſpicuous diction. "My chief object has been (obſerves his lordſhip) to collect together, in one view, and to compreſs together, in a narrow compaſs, all the moſt forcible arguments for the truth of our religion, which are to be found in our beſt writers, with the addition of ſuch obſervations of my own, as occurred to me in the proſecution of the work."

We do not ſcruple to recommend, after more than a ſingle peruſal, in the moſt unqualified manner, his lordſhip's *Summary*, as a book moſt proper to be put into the hands of the youth of either ſex, when they are "come to years of diſcretion;" to prevent them from taking their religion upon truſt; and to ſhew them the ſure and ſolid foundation upon which their faith is built; as well as to guard them againſt

againſt the plauſible ſophiſtry, by which "men of corrupt minds, deſtitute of the truth," would weaken their principles, and relax their morals: and we cannot, in theſe perilous times, render a more eſſential ſervice to the cauſe of religion, or more faithfully diſcharge our duty to the public, than by expreſſing, however tardy we may be thought in *declaring* it, our moſt cordial wiſh, that parents, ſponſors, preceptors, and all to whom are confided the religious inſtruction and moral conduct of the riſing generation, would put into their hands a work written in a pleaſing and popular ſtyle, calculated to engage the attention, while it informs the underſtanding.

Having offered theſe preliminary remarks on a work, that has afforded us no ſmall ſatisfaction in the peruſal, from its evident tendency to advance the intereſts of religion and virtue; we ſhall now proceed to eſtabliſh what we have advanced, by laying before the reader the plan which his lordſhip has adopted in treating the ſubject; which will ſerve as an analyſis of the whole.

"The method I intend to purſue in this Treatiſe," (ſays his lordſhip) "is to preſent to my young readers the following ſeries of Propoſitions, and then to prove diſtinctly the truth of each.

"I. From conſidering the ſtate of the heathen world, before the appearance of our Lord upon earth, it is evident that there was an abſolute neceſſity for a revelation of God's will, and, of courſe, a great probability before hand that ſuch a revelation would be granted.

"II. At the very time when there was a general expectation in the world of ſome extraordinary perſonage making his appearance in it, a perſon called Jeſus Chriſt did actually appear upon earth, aſſerting that he was the ſon of God, and that he was ſent from heaven to teach mankind true religion; and he did accordingly found a religion, which from him was called the Chriſtian religion, and which has been profeſſed by great numbers of people from that time to the preſent.

"III. The books of the New Teſtament were written by thoſe perſons to whom they are aſcribed, and contain a faithful hiſtory of Chriſt and his religion: and the account there given of both, may be ſecurely relied upon as ſtrictly true.

"IV. The ſcriptures of the Old Teſtament (which are connected with thoſe of the New) are the genuine writings of thoſe whoſe names they bear, and give a true account of the Moſaic diſpenſation, of the hiſtorical facts, the divine commands, the moral precepts, and the prophecies which they contain.

"V. The character of Chriſt, as repreſented in the goſpels, affords very ſtrong ground for believing that he was a divine perſon.

"VI. The ſublimity of his doctrines and the purity of his moral precepts confirm this belief.

"VII. The rapid and ſucceſsful propagation of the goſpel by the firſt teachers of it, through a large part of the world, is a proof that they were favoured with divine aſſiſtance and ſupport.

"VIII. A compariſon betwixt Chriſt and Mahomet and their reſpective religions, leads us to conclude, that as the religion of the latter was confeſſedly the invention of man, that of the former was derived from God.

"IX. The predictions delivered by the ancient prophets, and fulfilled

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in our Saviour, ſhow that he was the Meſſiah expected by the Jews, and that he came into the world by divine appointment, to be the great deliverer and redeemer of mankind.

" X. The prophecies delivered by our Saviour himſelf, prove that he was endued with the foreknowledge of future events, which belongs only to God and to thoſe inſpired by him.

" XI. The miracles performed by our Lord, demonſtrate him to have poſſeſſed divine power.

" XII. The reſurrection of our Lord from the dead, is a fact fully proved by the cleareſt evidence, and is the ſeal and confirmation of his divinity and of the truth of his religion."

Did the limits of our Review admit of the inſertion, we would willingly gratify our readers by making copious extracts, to prove that more is not promiſed than is performed. They will thank us for referring them to the work itſelf: but we cannot, without injuſtice to the amiable prelate and to ourſelves, diſmiſs the article, 'till we have ſelected, at leaſt, two or three paſſages, as ſpecimens of the mode of reaſoning, and diction, and in proof of the juſtneſs of our obſervations.

The following paſſage (p. 14) points out a diſtinction, perhaps, not ſufficiently regarded, between the caſe of the modern infidel, who pretends to derive, from the unaſſiſted exertion of his own intellectual powers, that knowledge of divine things, for which he is wholly indebted to his acquaintance with thoſe inſpired writings which he depreciates; and that of the unenlightened pagan, who lived antecedently to the Chriſtian æra, and had no other means of acquiring *any* knowledge of the true religion, (then confined to the Jewiſh nation) than from the Hebrew ſcriptures, or from the corrupted tradition of an original revelation:

" It is true, that, in the preſent times, a Deiſt may have tolerably juſt notions of the nature and attributes of the Supreme Being, of the worſhip due to him, of the ground and extent of moral obligation, and even of a future ſtate of retribution. But from whence does he derive theſe notions? Not from the dictates of his own unaſſiſted reaſon, but (as the philoſophiſt Rouſſeau himſelf confeſſes*) from thoſe very ſcriptures which he deſpiſes and reviles, from the early impreſſions of education, from living and converſing in a Chriſtian country, where thoſe doctrines are publicly taught, and where, in ſpite of himſelf, he imbibes ſome portion of that religious knowledge which the ſacred writings have every where diffuſed and communicated to the *enemies* as well as the friends of the goſpel. But they who were deſtitute of theſe advantages, they who had nothing but reaſon to direct them, and therefore knew what reaſon is capable of doing, when left to itſelf, much better than any modern infidel (who never was, and never can be, preciſely in the ſame predicament); theſe men uniformly declare, that the mere light of nature was *not* competent to conduct them into the road of happineſs and virtue; and that the only *ſure*

* Vol. ix. p. 71, 12mo. 1764.

and

and certain guide to carry men well through this life *was a divine diſcovery of the truth.*" *

The difference between the hiſtorical relation of ſinful examples, and the approbation of them, and the concluſion to be drawn in favour of the writings of the Old Teſtament, from the time in which they were written, and the then debaſed condition of the heathen nations are, in our opinion, juſtly and forcibly ſtated in the following paſſage: (p. 37.)

" It is true, indeed, that in the hiſtorical books of the Old Teſtament, there are ſome bad characters and bad actions recorded, and ſome very cruel deeds deſcribed; but theſe things are mentioned as mere hiſtorical facts, and by no means approved or propoſed as examples to others. And excepting theſe paſſages, which are comparatively few in number, the reſt of thoſe ſacred books, more eſpecially Deuteronomy, the Pſalms, Proverbs, Eccleſiaſtes, and the Prophets, are full of very ſublime repreſentations of God and his attributes; of very excellent rules for the conduct of life, and examples of almoſt every virtue that can adorn human nature. And theſe things were written at a time when all the reſt of the world, even the wiſeſt, and moſt learned, and moſt celebrated nations of the earth, were ſunk in the groſſeſt ignorance of God and religion; were worſhipping idols and brute beaſts, and indulging themſelves in the moſt abominable vices. It is a moſt ſingular circumſtance, that a people in a remote, obſcure corner of the world, very inferior to ſeveral heathen nations in learning, in philoſophy, in genius, in ſcience, and all the polite arts, ſhould yet be ſo infinitely their ſuperiors in their ideas of the Supreme Being, and in every thing relating to morality and religion. This can no otherwiſe be accounted for, than on the ſuppoſition of their having been inſtructed in theſe things by God himſelf, or by perſons commiſſioned and inſpired by him; that is, of their having been really favoured with thoſe divine revelations, which are recorded in the books of the Old Teſtament."

Equally juſt and well deſerving of particular notice is the following ſtriking remark; which, abſtractedly conſidered, affords one of the moſt convincing proofs of the truth of Chriſtianity: (p. 96.)

" He (i. e. Chriſt) foretold the deſtruction of Jeruſalem, with ſuch very particular and minute circumſtances, in the 24th chapter of St. Matthew, the 13th of St. Mark, and the 21ſt of St. Luke, that no one who reads the deſcription of that event, in the hiſtorians of thoſe times, can have the ſmalleſt doubt of our Saviour's divine foreknowledge. We have a moſt authentic, exact, and circumſtantial account of the ſiege and deſtruction of that city by the Romans, written by Joſephus, a Jewiſh and contemporary hiſtorian; and the deſcription he has given of this terrible calamity ſo perfectly correſponds with our Saviour's prophecy, that one would have thought, had we not known the contrary, that it had been written by a Chriſtian, on purpoſe to illuſtrate that prediction."

It might ſeem ſuperfluous to produce more in commendation of a

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" * Plato in Phædone."

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work, that has already paſſed through ſeveral editions, and has been admitted, as we underſtand, on the catalogue of books diſtributed by the truly excellent ſociety for promoting Chriſtian knowledge.

To his readers, as they advance in life, the Biſhop recommends ſeveral well-known treatiſes on the ſame ſubject; among which are thoſe juſtly eſteemed works of *Grotius*, *Leſlie*, and *Beattie*; to which we will add the work of Profeſſor *Jenkin*, on the "*Reaſonableneſs and Certainty of the Chriſtian Religion*;" a production of very conſiderable merit.

Having followed his lordſhip, with attention, through the ſeveral propoſitions under which are claſſed the various arguments that are adduced in proof of the truth of our holy religion, we do moſt readily concur in the opinion, that, although many other proofs of a very ſatisfactory nature might be added, the queſtion may be ſafely reſted on thoſe that are here ſtated.

"When we collect them all together into one point of view" (obſerves his lordſhip); "when we conſider the deplorable ignorance and inconceivable depravity of the heathen world before the birth of Chriſt, which rendered a divine interpoſition eſſentially neceſſary, and therefore highly probable; the appearance of Chriſt upon earth, at the very time when his preſence was moſt wanted, and when there was a general expectation throughout the Eaſt, that ſome great and extraordinary perſonage was ſoon to come into the world; the tranſcendent excellence of our Lord's character, ſo infinitely beyond that of every other moral teacher; the calmneſs, the compoſure, the dignity, the integrity, the ſpotleſs ſanctity of his manners, ſo utterly inconſiſtent with every idea of enthuſiaſm or impoſture; the ſublimity and importance of his doctrines; the conſummate wiſdom and perfect purity of his moral precepts, far exceeding the natural powers of a man born in the humbleſt ſituation, and in a remote and obſcure corner of the world, without learning, education, languages, or books; the rapid and aſtoniſhing propagation of his religion, in a very ſhort ſpace of time, through almoſt every region of the Eaſt, by the ſole efforts of himſelf and a few illiterate fiſhermen, in direct oppoſition to all the power, the authority, the learning, the philoſophy, the reigning vices, prejudices, and ſuperſtitions of the world; the complete and marked oppoſition, in every eſſential point, between the character and religion of Chriſt and the character and religion of Mahomet, exactly ſuch as might be expected between truth and falſehood; the minute deſcription of all the moſt material circumſtances of his birth, life, ſufferings, death, and reſurrection, given by the ancient prophets many hundred years before he was born, and exactly fulfilled in him, and him only, pointing him out as the Meſſiah of the Jews and the Redeemer of mankind; the various prophecies delivered by Chriſt himſelf, which were all punctually accompliſhed, moſt eſpecially the deſtruction of Jeruſalem by the Romans; the many aſtoniſhing miracles wrought by Jeſus, in the open face of day, before thouſands of ſpectators, the reality of which is proved by multitudes of the moſt unexceptionable witneſſes, who ſealed their teſtimony with their blood, and was even acknowledged by the earlieſt and moſt inveterate enemies of the Goſpel; and, laſtly, that moſt aſtoniſhing and well authenticated miracle of our Lord's reſurrection, which was the ſeal and confir-

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mation of his own Divine Origin, and that of his religion; when all theſe various evidences are brought together, and impartially weighed, it ſeems hardly within the power of a fair and ingenuous mind to reſiſt the impreſſion of their united force. If ſuch a combination of evidence as this is not ſufficient to ſatisfy an honeſt enquirer into truth, it is utterly impoſſible that any event, which paſſed in former times, and which we did not ſee with our own eyes, can ever be proved to have happened, by any degree of teſtimony whatever. It may ſafely be affirmed, that no inſtance can be produced of any one fact or event, ſaid to have taken place in paſt ages, and eſtabliſhed by ſuch evidence as that on which the Chriſtian revelation reſts, that afterwards turned out to be falſe. We challenge the enemies of our faith to bring forward, if they can, any ſuch inſtance. If they cannot (and we know it to be impoſſible) we have a right to ſay, that a religion, ſupported by ſuch an extraordinary accumulation of evidence, muſt be true; and that all men, who pretend to be guided by argument and by proof, are bound, by the moſt ſacred obligations, to receive the religion of Chriſt as a real revelation from God."

It is very properly premiſed, that, when the young perſon has acquired a competent knowledge of the evidences of Chriſtianity, and is fully convinced of its divine origin, the great end for which this knowledge was obtained, "the moſt important part of the buſineſs, ſtill remains to be accompliſhed;" and that he muſt proceed to inquire into the doctrines and duties of the Chriſtian religion, with a ſerious reſolution to believe implicitly the one, and to obey cheerfully the other.

"I muſt warn my young diſciples, that when they have, by the courſe of reading here ſuggeſted, arrived at a full conviction of the Divine Origin of the Chriſtian religion, they muſt not imagine that their taſk is finiſhed, and that nothing more is required at their hands. The moſt important part of their buſineſs ſtill remains to be accompliſhed. After being ſatisfied that the Chriſtian religion comes from God, their next ſtep is to enquire carefully what that religion is, what the doctrines are which it requires to be believed, and what the duties which it requires to be performed."

"When they have thus learnt what Chriſtianity is, and what it demands from them, they will feel it to be their indiſpenſable duty (as it is unqueſtionably their trueſt intereſt) to believe implicitly all the doctrines, and obey with chearfulneſs all the commands, of their Maker and Redeemer; to ſacrifice to them, and to their own future eternal welfare, all their corrupt paſſions and irregular deſires, to preſerve themſelves unſpotted from the world, and to implore the aſſiſtance of Divine Grace, co-operating with their own moſt earneſt endeavours, to render their belief in the Goſpel effectual to the ſanctification of their hearts, the regulation of their lives, and the ſalvation of their ſouls."

We are by no means friendly to the *practice* of preaching printed ſermons, however ſuperior they may be in matter or compoſition; although a contrary opinion may boaſt the ſanction of no mean authorities; becauſe we think that ſuch a practice would not only preclude the preacher from adapting his diſcourſes to the circumſtances

of his audience, and refuting the prevailing errors of the times, whether in principles or morality; but would alſo eventually produce a habit of indolence among the younger clergy, and bring into contempt an order of men, whoſe "lips ſhould preſerve knowledge:" yet would we not be thought to rank that young divine with the *plagiariſt* or *copyiſt*, who, were the religious principles of his pariſhioners in danger of being unſettled, by the infidel *philoſophiſts* of the day, ſhould form into a connected ſeries of parochial and popular diſcourſes, with a practical and pathetic peroration, ariſing out of the ſubject, *the twelve Propoſitions of the Biſhop's Summary*; more than we ſhould deem his time miſpent, or his talents miſemployed, who ſhould, for his own occaſional uſe in the pulpit, diveſt of their quaintneſs, and ſub-diviſions, and clothe in the poliſhed diction of a PORTEUS, the profound erudition, the ſound divinity, the ſcripture politics, and the Chriſtian morality contained in the ninety-ſix ſermons of the incomparable Biſhop ANDREWES.

The New Cyclopædia, or Univerſal Hiſtory of Arts and Sciences. By Abraham Rees, D. D. F. R. S. Part I. 4to. 18s. Longman. 1802.

THE valuable Dictionary publiſhed by Mr. Chambers, under the title of an Univerſal Dictionary of Arts and Sciences, has ſerved as a chief corner-ſtone for all the ſubſequent fabrics of a ſimilar nature which have been from time to time conſtructed in this country; in ſome of theſe the improvement of literature, in many pecuniary profit only, and in not a few the purpoſes of partial principle and individual prejudice have been conſulted in proportion to the virtuous, the intereſted or inſidious motives of the reſpective proprietors. That literary advantage and pecuniary gain may and ought to be conjoined we readily admit, becauſe we conſider that the labourer is worthy of his hire, and none more worthy than he who labours liberally in the cauſe of learning; but in whatever degree the hand of party interferes in a performance of this deſcription, or indeed in any other work from which literary benefit ought to be expected, the progreſs of intelligence muſt in great meaſure be impeded if not altogether fruſtrated; or if any knowledge ſhould be acquired, it muſt be of that perverted kind which reaſon rejects and truth diſclaims. At firſt view, perhaps, it may be deemed a thing altogether impracticable, that in a dictionary of arts and ſciences, where reaſon and demonſtration ſeem to be enthroned in their peculiar dominion, aught that can oppoſe the one or counteract the other ſhould find place under any ſhape. This, however, our revolutionary neighbours long ago attempted to effect; and to a moſt pernicious extent have they ſucceeded!—But even in their meridian of *Illuminiſm* the crudities of the ſceptic, and the blaſphemies of the Atheiſt, the profanations and depraved ideas of the modern philoſopher, were wrapt

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in the various diſguiſes of inſinuating pretext and falſe poſition, the more imperceptibly to ſap thoſe foundations of religious, moral and ſocial reſtraint which had been laid in the experience of ages.

Whoever has read, heard, or been himſelf a witneſs of the numerous obliquities by which the agents of this ſyſtem have, in all countries, for the laſt twenty years been indefatigably employed in advancing it, muſt know that not a ſingle avenue of the mind which ignorance has left open or careleſſneſs allowed to remain unguarded, has been permitted to continue long unoccupied or unaſſailed by their deſtructive tenets; tenets which in all the original ſpirit of their firſt diabolical profeſſor are made uſe of as the pretended means of exalting the perception of men far above the infirmities of human wiſdom, but which, when once adopted, deprive us of all conſciouſneſs of good intent, and ſink us into that deterioration of our nature which the virtuous part of mankind witneſs with regret, and devils only can rejoice at. By ſuch endeavours, ſuch tenets, and ſuch a conſequence, have the peace and happineſs of the continent been deſtroyed; long had the inflammable matter been ſecretly collecting from all points; anarchy, atheiſm, and the debaſing doctrine of neceſſity all reſpectively contributed and jointly mingled their combuſtible ſupplies. In France the volcano opened, and whilſt the lava of the eruption was furiouſly ſpreading itſelf far and wide over that and the neighbouring realms, overwhelming in one broad track of devaſtation all diſtinctions human and divine, men who called themſelves men of ſcience, and leagued with pretenders who in the demoniac garb of the new philoſophy vaunted themſelves the literati of the univerſe, were ſeen lighting at the very crater their firebrands of ſedition and rebellion, of blaſphemy and depravity, and amid the aſhes of the combuſtion, hurling them among the people of every nation: ſome reached this country and were inſtantly extinguiſhed by the wiſe precautions of the governors and by the good ſenſe of the governed. Inſulated as we are, we eſcaped thoſe concuſſions which violently ſhook whole kingdoms that were within their immediate influence; much of the aſhes of the eruption however fell among us, and ſpread a kind of latent heat in ſome minds, which, although it never has yet kindled into a conflagration, continues to give an inflammatory principle to all their operations. That this might diffuſe itſelf univerſally, and prediſpoſe the general intellect to a diſtempered warmth, which in the moment of opportunity might be readily chafed into flame, ſubtle inquiries into the conſiſtency of eſtabliſhments which the experience and aſſent of mankind throughout the ſeveral ſtages of civilized ſociety had gradually confirmed, and artful doubts of thoſe moſt ſacred truths which nothing but the love and mercy of GOD could have revealed, were induſtriouſly ſet on foot in every rank and condition of the community. But theſe, as they were poſitive efforts, were as poſitively oppoſed, and the pure ray of truth eclipſed this glare of ſpurious illumination, directing the eye of diſcrimination to the detection of all the elaborate ſophiſtries,

by which good was affected to be demonſtrated evil, and evil good.—Thus defeated in their firſt attempt upon the truth by her ſtrenuous defenders, theſe adverſaries to the beſt intereſts of their fellow-creatures, directed their attacks againſt the leſs aſſured minds of the riſing generation. *New editions for the uſe of ſchools*, of ſuch books as were commonly adapted to ſcholaſtic inſtitution, iſſued in ſhoals from *private* and public preſſes. Into theſe were inſinuated ſiniſter obſervations on natural and revealed religion, puzzling diſquiſitions on the rights of men and nations, interſperſed with examples, all tending to inſtil republican impetuoſity of ſpirit, and contempt of ſubjection to thoſe regular duties of obedience, thoſe imperative obligations of a pious and moral nature which reſtrain the ardour of youth to virtuous objects, and direct their early talents to uſeful and honourable exerciſe. In all theſe varied aſſaults, however, the enemy's forces were routed by the guardian vigilance of thoſe who preſide over our national education, and by the circumſpection of the directors of our provincial ſeminaries. At length the conſtruction of Cyclopædias was conſidered by the coadjutors of Gallic policy as the moſt comprehenſive field for exertion, and from being writers of furious pamphlets, and editors of ſchool-books, they became compilers of Dictionaries of arts and ſciences. Theſe afforded a vehicle diffuſe enough to convey the poiſon without a detecting tinge; and as ſuch productions could not fail as books of reference and expenſive purchaſe to deſcend to poſterity, the contaminating principles they conveyed would be transfuſed from father to ſon, and ſo become hereditary. In this ſyſtem of circulation, therefore, although the main arteries which give pulſation to the whole body of infidel and political diſſent be not admitted, yet the deficiency may be "*remedied in a very conſiderable degree by that kind of ramification of the principal ſubject*" which winding among the more prominent branches of the arts and ſciences will more effectually diſeaſe the whole body of literature. Thus will the man of practical ſcience be caught in the ſnare that ſpreads over the whole work. In purſuit of ſcientific information he may be induced to dwell awhile upon ſome detached ſubject of ſcripture hiſtory, of evangelical record, or of apoſtolic teſtimony; ſome article of univerſal hiſtory may catch his eye, ſome ſubject in natural, moral and political philoſophy may detain him, and as practice not theory conſtitutes his ſcheme of knowledge, he will readily take for granted what is in this inſufficient and mutilated manner detailed, nor will he give himſelf the trouble of ſearching beyond the authority or reference before him; an authority which party principle uſurps, a reference which invidious deſign points out and prejudice confines to thoſe of ſimilar ſentiment.—Thus too will the man of piety be diſtracted in his concluſions, and the young inquirer be led aſtray. The former by doubts and objections to his rule of faith, which he never before heard of, and by ſtudious concealment of intelligence which might ſupport him in his former ſatisfaction of belief by removing the doubts and refuting the objections

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thus adduced. The latter by finding himſelf referred in his firſt reſearches after information to authors who, miſrepreſenting truth or diſguiſing falſhood in her ſemblance, bewilder and deceive him, and thus whilſt under the influence of diſappointment and diſguſt, he becomes the willing diſciple of doubt and unbelief.

From the man of abſtract knowledge theſe productions have but little to apprehend; in matters of abſtruſe concern, ſuch an one never applies to books of reference where ſcience is disjointed by extract. From the man of general knowledge ſtill leſs is to be dreaded, becauſe as he profeſſes to know every thing he can ſeldom be maſter or judge of any thing. The inexperienced and the unſettled mind, therefore, as they are the objects, ſo they become the victims of the deſigning projectors of ſuch works.—But we muſt no farther extend theſe obſervations, which the plain facts of every day's experience have drawn from our pen; it is now neceſſary for us to turn to the work before us, and to ſee whether or not the foregoing remarks which apply to ſome productions of the ſame nature be equally applicable to this.—Our attention has been repeatedly called to it; its *principles* have been arraigned. It remains for us to prove with what juſtice. Its principles therefore we ſhall firſt examine as of the greateſt moment, when a work of this important and comprehenſive extent has already left the preſs.

The ſecond edition of Mr. Chamber's Dictionary was publiſhed in 1791, in this was incorporated the ſupplement to the firſt, and we are told by the proprietors, in the advertiſement to this, was "adapted to the ſtate of literature and ſcience at the time of its publication."—Our readers will recollect what was the ſtate of politics at that period both at home and abroad, they will alſo recollect what was the character then aſſumed by the French Encyclopædia, and will more readily comprehend how many of its articles might be "adapted" to the purpoſe of the Engliſh one, under the guiſe of an improved incorporated ſupplement, ſo as to elude that juſtifiable ſuſpicion with which all ſentiments and conduct aſſimilating with thoſe of the revolution were regarded on this ſide the water. Peace, however, has lulled the apprehenſions of the country into ſomething like general confidence; this, therefore, is the period choſen by the editor for the reiteration of his Cyclopædian labours. Another ſupplement is thought of, but the thought is prudently given up. And, indeed, we muſt confeſs that to preſent in a body the innovating additions and modern improvements in infidelity and republicaniſm, "adapted" from the national inſtitute of Paris to the meridian of Britiſh literature, would be too bold an attack upon the forbearance of Engliſhmen, who, however unwarily they have ſince the ratification permitted the vaſt influx of French publications, would be ſtartled at ſeeing ſo large an importation all at once attached to an Engliſh dictionary, in the form of a ſupplement; and as former jealouſies would then terminate in conviction, an indignant ſenſation might be excited that would prove fatal to the ſale. Since, there-

fore, "the alterations and additions are ſo numerous that it would be impoſſible to introduce them in a ſupplement, with any degree of advantage to the original work or to themſelves," ſome plauſible pretext muſt be deviſed to ſhew that it could not be done alſo with any degree of advantage to the public. "They have therefore determined to publiſh a NEW WORK," which affords them an opportunity of inſerting a variety of new ſubjects, and of deviating from the general plan of arrangement in works of this kind, "and adopting that which ſeems beſt adapted to the deſign of communicating knowledge by means of a dictionary;" that is, not by ſeparate treatiſes, but by "*ramifications* of the principal ſubject," with references to the detached parts of it under their peculiar heads. And yet theſe means, which they confeſs are beſt adapted to their purpoſe, they allow on the other hand "mutilate and mangle" the ſciences thus treated upon. Why then adopt it?—to mutilate and mangle ſcience cannot be the beſt way of communicating knowledge. We ſhrewdly ſuſpect there is another reaſon not ſo ſafely to be declared, and at which we have already hinted. This unconnected mode of treating a ſubject does not bring it into one view, and all its points and bearings are not ſo immediately ſeen. The attention being thus diverted, the judgment is more eaſily ſurpriſed into aſſent whilſt the *main deſign* of the publication is not ſo directly ſuſpected; amidſt theſe diverging and converging rays the focus is not ſo eaſily found, the reaſon is dazzled, and the principle intended to be inſtilled does not ſo clearly appear.

We are alſo ſomewhat inclined to think that the profeſſed impracticability of "giving a ſummary of the ſubjects which this new work will contain," ariſes from ſome ſuch purpoſed concealment of what it would be madneſs openly to announce. Why elſe complain of the "inadequate limits of an advertiſement" which it was in their excluſive power to extend? All this ſtudied concealment of the plan of the work, we muſt own, ſtrengthens thoſe ſuſpicions of its purpoſe which the uſe of Encyclopædias among the French has forced us to entertain of ſeveral of theſe works. Beſides, the following apology ſeems to us a very inadequate and a very myſterious reaſon to be alledged: "Nor will it be expected at this period of *illumination* and general inquiry, that we ſhould enlarge on the importance and utility of ſuch a publication."—We readily grant the maſonic intuition with which the real deſign of this "*new work*" is recognized by the illuminated, but for us who are not of the brotherhood we muſt be content to gueſs at it, and ſpite of the ſhyneſs of the advertiſement we are inclined to think we have gueſſed right; by the ſons of *Illumination* "the importance and utility" of it to the cauſe *they* have eſpouſed may be gratefully acknowledged; at preſent, however, we deſpair of finding out either in the cauſe which *we* have eſpouſed. The abilities of thoſe gentlemen who have promiſed to aſſiſt the editor in the conduct of the compilation are univerſally allowed; and as the ſeveral departments of ſcience in which they are held in ſuch high eſtimation do not neceſſarily implicate them

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in any positive concurrence with the general design of the work, we do not think it necessary to remark on the extraordinary coincidence in the abstract opinions of most of them with those of the Editor.

No person being mentioned as taking upon him the department of divinity, moral and political philosophy, with the biography, we conclude that this is the portion which the Editor reserves to himself; if so, we know what we have to expect, and shall regard him as particularly responsible for whatever appear under those heads.

The first article which tends to confirm our suspicions is that of "*Aaron.*" In this very brief description of the first High Priest of Israel, we are told, that "he and his sons exercised the offices of of priests by divine appointment." We are informed of his office and service under his brother Moses; but we read nothing of the typical part of his character by which the intercession and atonement of Jesus Christ our blessed Redeemer are prefigured. Those two most awful facts which occurred during his ministration, the destruction of Korah, Dathan, and Abiram, whom the earth swallowed up alive for attempting to form a schism in the Church of God, and to foment rebellion in the State, and the dreadful pestilence which consumed fourteen thousand seven hundred persons who justified the offence of those men, these fearful judgments are thus artfully passed over in this *new work.* "In a subsequent period (the chronology of which is marked with precision) Korah aspired to the priestly office, and Dathan and Abiram claimed a share with Moses in the sovereign authority; for which act of rebellion, *as their history informs us*, they were signally punished."

This is the first print of the cloven foot. The doctrine of atonement was not here to be mentioned or even hinted at, for this is one of those authorities on which the doctrines of the church are substantiated, and the hopes of the Christian founded.

That Aaron was in this act of intercession the representative of our Lord and Saviour Jesus Christ, the great High Priest of our profession, the effectual intercessor for the salvation of sinners, was too much for the Editor to dwell upon; as it is too much for him to disprove; besides, that men should be thus "signally punished" for merely accusing of priestcraft those whom God had appointed to the priestly office, and that so many who only expressed their wishes for reform in Church and State, who only asserted that every man was qualified to be his own priest, to instruct and to save himself, should be cut off from the face of the earth, was a point not to be admitted without some hesitation, and therefore the relation is adroitly enough qualified by, "*as their history informs us,*" subaud: "not as we believe." We cannot construe this parenthesis in any other manner, because we are of opinion that whoever cites the Bible would, if he believed in its authenticity, feel himself under no necessity to make use of any apologetic turn in expressing his belief. In this article we are referred for a farther account of Aaron to Exodus, Leviticus, and the book of Numbers, ch. xx. ver. 24. and to Calmet's Dictionary;

tionary; but, for a ſtill farther account of him, we beg leave to refer to St. Paul's Epiſtle to the Hebrews, where he is mentioned as the poſitive type of Chriſt in the character of interceſſion; and for additional remarks on this part of his office and character, we would direct the reader to Dr. Horne's admirable and *ſcriptural* diſcourſe upon this ſubject, entitled "The Prevailing Interceſſor." It is neceſſary for us to obſerve how far the biography of this article is "improved" in this publication, from the tranſcript of the ſame out of the Encyclopædia Britannica. The interpolation, "*as their hiſtory informs us,*" is added with the principal part of the fact thus "*mutilated.*"

Under the word "Abaddon" ſceptical ſpeculation makes its firſt ſtep in this Dictionary. "Abaddon" ſays the author of this article, "has been thought by many interpreters to be ſatan or the devil." With the names of theſe interpreters we are not favoured, but are referred to the opinions of ſeven authors, from whom this concluſion is directly drawn, "that Abaddon may be underſtood to denote either Mahomet who iſſued from the abyſs or the cave of Hera to propagate his pretended revelations; or more generally the ſaracen "power." This concluſion, however, is ſet aſide to inſert an opinion of Mr. Bryant's, who ſo elaborately contrived to confound the ſymbols of Chriſtianity with thoſe of Paganiſm. Abaddon is according to the laſt cited authority the name of the Ophite Deity, the worſhip of whom he tells us prevailed very antiently and very generally. Now there are few pious readers of their Bible but what have conſidered the Abaddon of the Revelations as the prophetic appellation of Satan, the deſtroyer; but they learn from this article, and references are added for their farther intelligence, that this Abaddon may be Mahomet, or the Saracen Power, or the Ophite Deity; but let them not be alarmed, until there ſhall be better ground for changing their opinion, than the viſionary ſuggeſtions of the ſchiſmatic; let them preſerve that which they have hitherto adopted upon the authority of many who were men of equal wiſdom and piety with thoſe who thus pretend to interpret prophecy for the uſe, but, in fact, pervert it to the abuſe, of human intelligence. In order that the efforts of theſe men may be rightly appreciated, we refer the reader to Sir Iſaac Newton's remark on ſuch forced conſtructions which are thus put on the Apocalypſe, in his 1ſt ch. p. 251, on that ſubject. "It is not the providence of man but the providence of God, which is deſigned to be manifeſted by the Revelations."

The article "Abbadie" preſents us with a curious ſpecimen of biographical candour:—James Abbadie was a native of Switzerland, and born in the middle of the ſeventeenth century, about the time epiſcopacy was reſtored in England and Scotland; he was a ſtrong advocate for the Reformed Church. The biographer allows him to have been "a zealous Proteſtant, and one of the moſt eloquent of men of the period in which he lived; but," he goes on, "his imagination and memory which was ſingular retentive, as well as his learning

learning and eloquence, ſeem to have been ſuperiour to his *judgment.*" Surely candour ſeems to require that ſome proof of this inferiority of judgment ought to have been adduced, otherwiſe the character of this great man is harſhly treated; for zeal without judgment makes an enthuſiaſt; learning without judgment makes a bad advocate, and eloquence without judgment makes a man talk to no purpoſe—of what account then was his eminence? Was this want of judgment aſcribed to him becauſe he was ſo zealous a defender of the Proteſtant Church? The mind ought not to have been left to aſk this queſtion of an Editor who is not ſo. The improvement and addition in this article which correſponds verbatim with the ſame in the Encyclopædia Britannica, is what the latter was not only too honeſt to inſert, but too ingenuous to think of, the expreſſion relative to the inferiority of judgment. By which it appears, that this new work is at all events inferior to that Dictionary in its regard to truth.

The word "Abbreviation" ſhews how ſtudiouſly the favourite references are introduced. The ΠΕΑ ΠΤΕΡΟΥΝΤΑ, or the diverſions of Purley, are here referred to. The author of this work is ſelected from "numberleſs" writers on the ſame ſubject, who are not named; whoever is acquainted with the ſingular mode of *political* exemplification of etymological ſubjects which this book contains, will not wonder at its being ſo excluſively pointed out for reference.

The name of "Abernethy," an eminent *Preſbyterian* Divine, is mentioned in a ſtrain of unqualified eulogy as the man who ſuggeſted the Belfaſt Inſtitution, the profeſſed aim of which, was to oppoſe the eſtabliſhment in Church and State We hear of no inferiority of judgment in this man, although it is pretty apparent in the reſolutions drawn up by him and the reſt of his party, which that no one might be ignorant of his principles of diſſent are fully detailed: his work on the divine attributes is characteriſed as containing the moſt "liberal and manly ſentiments on the great ſubjects of natural religion." The moſt liberal of a different communion will not be inclined to admit the impartiality of this panegyric. Even the Scotch Encyclopædia does not advance ſo much, and forbears to inſert the reſolutions of his and his party's diſſent; theſe therefore and the panegyric are "additions and improvements" of this "new work," which, in the biography we have noticed, appears to have been tranſcribed rather cloſely from the above-mentioned publication.

In the article "Abortion," this ſhameleſs reaſoning is introduced from the Roman law, and afterwards ſaid to be conformable to our laws. "The foundation (ſays the Editor) on which the practice *is ſaid* to have been allowed, was that the *fœtus* while in *utero*, was reputed as a part of the mother, ranked as one of her own viſcera, *over which ſhe had the ſame power as over the reſt*; beſides, that it was not reputed as a man, *homo*; nor to be alive otherwiſe than as a vegetable, conſequently the crime amounted to *no more than that of plucking unripe fruit from the tree.*" We will make one or two obſervations upon this paſſage ſo ill-adviſedly admitted in this edition, in the in-

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corporated one and in the Encyclopædia Britannica: The expreſſion "is ſaid" is not ſufficient authority for inſerting ſo abominable an aſſertion; nor is the reſponſibility of the Editor taken away by a reference to an heathen poet and philoſopher, Juvenal and Seneca. We are aware of the danger of ſuffering ſo horrid a ſophiſm even of heathen debauchery to go abroad uncontroverted. This was the Editor's concern; however, it is ſhortly done by obſerving, that if the mother's power of deſtroying the fœtus be the ſame as that which ſhe has over the reſt of her viſcera, we aſſert that ſuch a power does not in any degree exiſt. The preſervation of life is a duty incumbent upon all: the fœtus is a part of the mother's life, and in time would have life in itſelf; it cannot be deſtroyed without the extinction of life; and is therefore criminal in the eyes of God, and this ought to be ſufficient to conſtitute it a crime in the eyes of mankind. Although it be not "homo," nor reputed as a man, it is *not* alive as a vegetable, becauſe it is in the way to become man, which no vegetable is, and therefore the crime does amount to more than that of plucking unripe fruit from the tree, for it is depriving God of a creature in all human probability, and is controverting the firſt principle of creation. But, after all, was it neceſſary for the purpoſe of expediting ſcientific reſearch that ſo brutal a practice ſhould be thus mentioned without one counteracting argument? Why are we told that Pope Innocent X. condemned as falſe and ſcandalous the notion of its being lawful for a young woman, her life and character being at ſtake, to procure abortion? Why are not ſome of his reaſons adduced? Why are we informed that modern Romiſh eccleſiaſtical laws allow of diſpenſations for it, and at the ſame time nothing is added to ſhew the wicked abſurdity of ſuch diſpenſations? No human power can make lawful whatſoever counteracts the laws of the Almighty Lord and giver of life. Notwithſtanding the quotation from Blackſtone in this article, we muſt think that our penal code is not ſevere enough againſt attempts of this ſort in the earlier ſtages of impregnation. We muſt add, that paſſages of this deſcription, when not eſſentially requiſite to perfect the intelligence upon the ſubject, ſhould either be entirely ſuppreſſed or diſguiſed in Latin. This, we conceive, would be an "improvement" when the "addition" is neceſſary.

In the account of the patriarch, Abraham, which in other reſpects is much more correct than that of Aaron, there occur two paſſages which we muſt not paſs over unnoticed. The firſt, ſpeaking of the offering up of Iſaac has this expreſſion: "the event with all the circumſtances which attended it is well known." Is not this by much too curſory a manner of treating this memorable type of the great ſacrifice of the Son of God, the Saviour of the world? How is it that ſuch principal points of the Chriſtian faith are not found in their proper places? We venture to aſſert, that this and the brief hiſtory of Aaron are neither of them complete without them. We would not anſwer ourſelves by ſurmiſing that the writer's belief perhaps

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does not comprehend *typical connection*, becauſe individual belief has nothing to do with a book of this ſort compiled for the purpoſe of general reference. The ſecond paſſage we advert to runs thus:—"According to the Arabians, who have given us a hiſtory of Abraham *very different* from that of the Bible, he was the ſon of Azar, and grandſon of Zerah; and the eaſtern heathens have a long tradition concerning Abraham's life, which *differs very much* from that of Moſes." In what? and why? is the natural queſtion; but this we are not told. It is ſufficient for the reader to know that there are accounts *differing very much* from thoſe of ſacred writ. To have contradicted authoritatively ſuch accounts, would have been overthrowing the *impreſcriptible rights* of doubt. This biographical article approximates alſo very near to the ſame in the Encyclopædia Britannica; but the *improvement* is the "addition" of theſe two accounts *very different from that of the Bible.*

Under the word "Abridgment," we meet with a ſtriking inſtance of the new mode of applying quotation in Dictionaries of this character.

It has been thought neceſſary to bring the ſubject of miracles forward, in order to produce an inſtance of the compreſſion of 400 pages written upon this ſubject into 38 lines; but why ſhould the doctrine of miracles be made uſe of for this purpoſe? becauſe it gives the Editor an opportunity to introduce the ſubſtance of Mr. Hume's ſentiments on that head more conveniently; but to do this, it is neceſſary to keep up ſome exterior of impartiality. Dr. Campbel's refutation of Mr. H. is in like manner compreſſed, and the Doctor repreſented as making uſe of the word "*violation*," for the interference of Jeſus Chriſt in controuling the powers of nature, and making them obedient to his will. To divert the inquirer from referring to Hume, in order to judge of the propriety of this abridgment, we will preſume to recommend a ſmall duodecimo which requires no abridgment—Dr. Horne's Letters on Infidelity, where all that Hume could object is anſwered as fully as by Dr. Campbel. The *improvement* in this article of the incorporated edition, is the "addition" of abridged extracts on the miracles from Hume, the Atheiſt, and Dr. Campbel, a Diſſenting Divine. We cannot but feel much apprehenſion for the ſtability of the inexperienced inquirer's principles, when we perceive Hume ſo conſtantly referred to under the appellation of the "*acute* Mr. Hume," as in the article of abſtraction, which in this edition is "improved" by more copious "additions" of Mr. Hume's reaſoning; had the term *ſubtle* inſtead of *acute* been attached to this Atheiſt, we think he had been more impartially characterized.

We now come to a ſubject which brings the principles of this Encyclopædia ſtill nearer to our view, and ſhews moſt clearly that this "new work" is a new vehicle of infidelity.

The word "Accommodation" furniſhes us with abundant proof of this; by a very ſingular application of this principle in theology, the prophecies are made to have no immediate reference to our Lord Jeſus

Jeſus Chriſt. The quotations in the New Teſtament from the Old, are repreſented to have been "*caſually*" uſed by the writers of the former, and not with a deſign to aſſert "that the occaſion was, in the view of the author of the words." The law of circumciſion, the tabernacle, and the brazen ſerpent are ſaid to have been accommodated by Moſes, from the Egyptian cuſtoms, to the purpoſes of Judaiſm. A long quotation from an infidel Dutch profeſſor is then added, in which we are told, that Chriſt, in his doctrines, manifeſted an intended condeſcenſion to the ignorance, imbecility, and prejudices of his hearers: that he made uſe of arguments "*coinciding*" with the popular notions and national prejudices of thoſe whom he taught: that *he did not think proper to reform many* errors in religion, becauſe he might have unneceſſarily *irritated* the minds of his hearers, and rendered them *averſe* to his inſtructions: that "the apoſtles followed his example and *accommodated* their doctrines with the *popular* notions of demons and demoniacs, and the devil as inſtigating mankind to ſin:" that the *exiſtence* of the devil is *utterly inconſiſtent* with the perfections and wiſdom of GOD and the free and *moral* agency of man: that what the apoſtles Peter and Jude have ſaid about evil ſpirits is apocryphal: that St. John's account of the Pool of Bethesda is an *erroneous notion* of his countrymen, to which he *accommodated* himſelf: that in the parable of Lazarus, Chriſt's deſcription of a future ſtate of reward and puniſhment, is *nearly the ſame* with the Elyſian fields and Tartarus: that the writers of the New Teſtament in their quotations from the Old complied with the *injudicious* cuſtom of the Jews, in *ſuppoſing* that there was a hidden and myſterious ſenſe referring to the Meſſiah and his kingdom, becauſe they were fond of *allegory*; and that therefore theſe quotations are uſed in a ſenſe very different from their *primitive* ſignification: that the diſtinctions which St. Paul (Gal. ch iv. v. 24.) draws between the ſon of the bondwoman and the ſon of the freewoman are *puerile allegories:* that the exiſtence and power of the devil conſtitute no article of Chriſtianity: that the belief of ſuch a being fills the *ſuperſtitious* with *vain terrors*, but does not tend to *promote* the purpoſes of the *goſpel*, and is no *eſſential* of it.—Then theſe notable queſtions follow: "May we not believe the Chriſtian doctrine of a future ſtate of retribution without acquieſcing in the notions of the Jews concerning Paradiſe and Gehenna?" (hell); and "may we not cultivate a *firm hope* of the reſurrection of the dead by Chriſt, without *believing* that the archangel *will ſound a trumpet* to awaken us from the ſleep of death? Is it neceſſary to our belief, that Jeſus is the *Chriſt of God*; that we refer to him all the allegories and types of the Jewiſh doctors and converts?" Any one certainly may ſo hope, may ſo believe; but ſuch belief and hope have neither of them foundation in Chriſt, or in his goſpel. Laſtly, we are told, that this accommodation in the *doctrines* of Our Saviour and his apoſtles to the *prejudices* of the people, did not at all affect the deſign, or the *eſſential truths* of the goſpel; but that it is a principle

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of *great importance* to the explanation of the goſpel. Now we will aſk the Chriſtian believer whether he ever met with a doctrine that more plainly calls ſcripture, fable? Whether it can be declared in more direct terms, that GOD gave witneſs to a lie? and that the holy ſpirit encouraged the infirmities of men in order to make them more pure? That our Bleſſed Lord did not "come to *fulfil* the ſcriptures," to "bring life and immortality to light," but was "a deceiver," as ſome of the Jews called him, and kept the minds of men in their original darkneſs? We will alſo aſk, Can any man in his ſenſes conceive that Chriſt would make uſe of a principle to enforce his doctrines, which could thus eaſily be applied to the ſubverſion of the ſtrongeſt teſtimonies, on which his authority reſted? Would he uſe a mode of reaſoning which would operate more in behalf of his adverſaries than of himſelf? and which at once proves that his excitements to the practice of his precepts were viſionary impoſitions: for, according to the application which this infidel Dutchman makes of this principle in theology, the promiſes and the prophecies of the Old Teſtament, the rewards and puniſhments of the new, retribution and reſurrection "all melt away like wax," under the plaſtic hand of accommodation. Chriſt the *king*, Chriſt the *prieſt*, Chriſt the *prophet*, the *teacher*, the *redeemer*, the *interceſſor*, is ſtripped of his power, his authority, his wiſdom, his love, his mercy; is clothed with the garb of mortal artifice, and made "to favour the things belonging unto man, more than the things of GOD." And all this long quotation from an infidel, without a line of counteracting proof from any author on the other ſide of the queſtion! "What need have we for any further witneſs?" Yes; we muſt not omit to add, that the editor comes forward as ſoon as *M. Van Hemert* is withdrawn, and tells of another Dutch infidel, by name *De Vos*: but he, it ſeems, is but a tame advocate of the cauſe, and therefore is not quoted, becauſe "he does not carry the hypotheſis of accommodation ſo far, or ſo *intrepidly controverts received opinions.*" "*Opinions*" it is inſidiouſly added, "*which the reader of this article will not incautiouſly reject, and without the previous heſitation and ſubſequent examination which they demand.*" So, then, *with* "previous heſitation," and *with* "ſubſequent examination," they are to be rejected. Are not theſe words, previous and ſubſequent, very aukwardly applied here? Is it meant that a perſon ſhould heſitate previous to rejecting received opinions, and ſhould examine them after they are rejected by him? The conſtruction of the ſentence ſcarcely admits any other inference. The ſuperiority over the incorporated edition, in this article, is the "*improvement*" which the preſent work receives from the "addition" of this infidel perverſion of one of the principles in theology to a purpoſe which undermines the whole ſacred ſyſtem of Chriſtian faith. We have ſeen this principle applied to a widely different, and a much more honourable, purpoſe, in vindication of the writers of the goſpel from the charge of irregularity in their citations of the Old Teſtament; by which it is proved, that out of

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fifty texts, there are only four in which the moſt determined ſceptic can accuſe them of the leaſt irregularity. Chandler mentions a declaration of Maimonides, who accounts very ſatisfactorily for the uſe of accommodation, and declares "that the Jews did not regard the allegorical ſenſe as the ſcriptural one." It certainly was never uſed or underſtood to ſubſtantiate erroneous opinions or falſe aſſertions, and doubtleſs placed the correſpondence of the two diſpenſations in the moſt convincing light.

(To be continued.)

Subſtance of the Speech of the Right Honourable Sir William Scott, delivered in the Houſe of Commons, Wedneſday, April 7, 1802, upon a Motion for Leave to bring in a Bill, relative to the Non-reſidence of the Clergy, and other Affairs of the Church. 8vo. Pp. 58. 2s. Cobbett and Morgan. 1802.

SIR William Scott has here fully juſtified the very high opinion which all who had followed him, with an attentive eye, in his progreſs through life, had formed of his talents, his knowledge, and his principles. This ſpeech exhibits a luminous and maſterly expoſition of the motives which led to the enactment of the obnoxious ſtatute of Henry the Eighth, for enforcing clerical reſidence, of the tyrannical proviſions which it contains, of the injuſtice of its principle in all times, and of its peculiar inapplicability to the preſent ſtate of ſociety. The ſpeaker's premiſes evidently reſult from a comprehenſive view and a clear knowledge of his ſubject, and his inferences are invariably the deductions of a wiſe and liberal mind; never cramped by the contracted notions of a ſpecial pleader, but conſtantly expanding with the enlarged views of an enlightened ſtateſman.

Of the *motive* which ſtimulated that moſt profligate of all princes, our Eighth Henry, to perſecute the clergy by this moſt oppreſſive law, we have the following juſt account.

"As to the king, he had other paſſions beſide reſentment, to animate him in theſe meaſures; he had two years before began the buſineſs of his divorce; it proceeded much too tardily for the impatience of ſuch a lover; he had quarrelled with Wolſey on account of the delay, and was determined to menace the Pope into a compliance. "*The king,*" ſays Biſhop Burnet, "*ſet the bills forward, and they were agreed to and had the royal aſſent. The king intended by this to let the Pope ſee what he could do if he went on to offend him, and how willingly his Parliament would concur with him if he went on to extremities.*"

"Under this ferment of paſſion was this ſtatute conceived."

It is moſt truly obſerved that this appeal from the regular juriſdiction of the Biſhop to the common tribunals of the country was as unconſtitutional as it was oppreſſive.

"It was a violent innovation on the practice of the Church, not only of the Church then exiſting, but upon the general practice of the Chriſtian Church,

Church, which has considered matters of this nature as administrable in a course of ecclesiastical discipline only. Take, for instance, the matter of residence. The power of enforcing, or dispensing with residence, belonged *de jure communi* to the Bishop. *Super residentiâ faciendâ potest ordinarius gratiam dispensative ad tempus facere, prout causa rationabilis id exposcit.* Such was the rule of the Christian Church. The oath of vicars, taken at institution, which has existed in this kingdom for six hundred years, down to the present hour, is, *that they will reside, unless dispensed with by their ordinary.* In the *Reformatio Legum*, a code drawn up for the use of the Reformed Church of England, by some of the most considerable persons of the age, both laymen and churchmen, the rule is, that absence is excused if the party is *annis gravis, morborum incursione extenuatus, vel ob quamcunque justam aliam causam episcopo approbandam.* And in fact, the power of dispensing with residence continued to be formally exercised by Cranmer, and other eminent prelates of the Reformed Church, down to a very late period, notwithstanding the apparent prohibition of this statute, as appears from the records of the office of Faculties and from Episcopal Registers."

Having pressed his objection to this statute on the ground of novelty, the speaker next urges a still stronger objection, on the ground of its "practical injustice and inconvenience."

"The statute enacts that, *whoever is wilfully absent from his benefice*, (and which the courts of law have interpreted to be the *parsonage house of that benefice) for one month is liable to a penalty.* The courts have of course followed the strictest construction, which as courts of law they were bound to do, and they have accordingly determined, (as far as can be inferred from the adjudged cases) that a *wilful absence*, is that absence which is not produced by some physical necessity; for I cannot find in any adjudged case, that any cause of absence has been allowed, besides these three: 1st, Imprisonment of the body elsewhere. 2dly, Infirmity of body; and 3dly, Want of habitation, or of an *ubi* in the parish; a plea which, I must observe, has been in effect disallowed, or at least contracted in some late determinations, in which it has not been admitted as a valid defence, unless it has been at the same time shewn, that the Clerk has approximated his habitation to the parish, *cy près*, or as near as he could in some contiguous parish. These pleas likewise, (all of which are merely physical,) must be proved in an absolute degree. As to imprisonment of the body, that is not a matter which much admits of *plus* and *minus*, but the matter of infirmity of body must be proved to a degree, not merely of discomfort, but of something approaching to actual peril. With respect to habitation, I have only to mention the late case of the Rector of Bow Church; that clergyman was shewn to be one of the most exemplary of his time; it appeared that he not only performed, in an assiduous and edifying manner, the public duties of his church, but in a manner equally assiduous and edifying, the more painful, but not less important offices, of private and constant ministration to the spiritual wants of his parishioners. It was admitted on the part of the prosecution, that on these very accounts he was selected for the purpose of shewing, that no merit could excuse the legal guilt of non-residence; for true it was, that he was legally a non-resident, living not in the parish of Bow Church, but in the no distant parish of Saint Andrew's, Holborn; and under these circumstances, that the proper parsonage house was of such confined dimensions, that the only ground floor room was converted into a shop.

ſhop. Any enlargement of the houſe was hopeleſs, not only from the obſtructions of the Statute of Mormain, but from the exceſſive value of ground, in that highly commercial part of this capital. Under this repreſentation the jury were inſtructed, and properly inſtructed by the learned and noble judge, to conſider whether this habitation, incommodious and uncomfortable as it might be, was not yet one in which a clergyman, ſubmitting to a painful neceſſity, might contrive to live, and the jury found for the full penalties againſt the defendant. I mention this caſe to ſhew the *degree* in which even *theſe* legal pleas muſt be ſubſtantiated."

A more atrocious caſe than this never diſgraced the records of our courts of law. Sir W. Scott has truly deſcribed the conduct and character of the worthy Rector of Bow, Mr. Van Mildert; and the Archbiſhop of Canterbury, who ſpoke to the ſame effect on the trial, acted on that occaſion in a manner that reflected the higheſt honour on him; and ſhewed him to be eminently qualified for the elevated ſituation which he fills. Sir William obſerves, that in actions on this ſtatute the plea of *moral* neceſſity has never been received, in a ſingle inſtance, ſince the law was framed. Having thus ſtrongly oppoſed the general policy of the act, he next, with equal force and ſucceſs, attacks its ſpecific proviſions.

"The proviſion made for carrying all its other proviſions into effect, is by means of the common informer. Of that perſonage I ſhall take care to ſpeak with all due caution, becauſe I perceive, that although he is a very abhorred man, when he is blowing up a conſpiracy againſt the State—not very gracious when he is enforcing a tax—yet that he is received with ſome degree of kind acceptation, when he betakes himſelf to the employment of *privateering* upon the Church: all, therefore, that I ſhall venture to ſay of him, is, that it appears to be but a clumſy ſort of policy at beſt, to make the avarice of mankind the grand inſtrument of religious and moral reformation. But, ſuppoſing it ever ſo decent a thing to dethrone the Biſhop, and to put the common informer in his place, look at the penalties with which he is armed!—perfectly ruinous to the majority of the clergy at the time, and in that reſpect directly contrary to every principle of our happy conſtitution—ten pounds for a month's abſence! By the *Valor Beneficiorum*, made five years *after* the paſſing this ſtatute, a very large proportion of the cures in this kingdom, were under ten pounds a year in value; ſo that the great body of the clergy were put into *this* ſtate, that if they ſlept out of their parſonage-houſe, for one day above a month, they were deprived of all ſubſiſtence for above twelve months following.

"What was the grand object to be ſecured to the publick, by this unnatural change of the eccleſiaſtical conſtitution, bearing ſo hard upon the convenience of individuals? Is it a canonical reſidence? By no means. What is a canonical reſidence? not merely *reſidentia parochialis*, but *perſonalis miniſtratio* likewiſe—*reſidere in parochiâ, et deſervire in eccleſiâ*. Such is the general language of the canon law, and mere bodily preſence in a pariſh is no ſufficient defence, in the eccleſiaſtical ſuit, for non-reſidence, if it is ſhewn that the Clerk has not likewiſe performed the duties which ought to accompany it. But this ſtatute takes the bodily preſence, independent of the perſonal miniſtration—the *corpus ſine pectore*—upon the preſumption, which, the experience of the world proves, will often fail, that the man who is compelled

compelled to be upon the ſpot, will perform every thing for which he is compelled to be upon that ſpot. If a man does but ſleep in his parſonage bed, he may ſleep there from month's end to month's end; he may live in the moſt ſlovenly diſregard, or in the moſt inſolent defiance, of every obligation of duty; and yet, as far as this ſtatute reaches him, he may go utterly unwhipt of publick juſtice. The reſidence, which this ſtatute ſecures to the publick, may be a pariſh nuiſance, and a pariſh ſcandal, and nothing better."

The other parts of the ſtatute, impoſing reſtrictions of an agricultural nature, are ſhewn to be abſurd, and oppreſſive, in this age, even if admitted, for argument's ſake, to have been otherwiſe at the time when it was enacted.

"But what above all creates a neceſſity for new moulding this ſtatute is, the extreme depauperated ſtate of many of the churches and parochial clergy of this kingdom. The ſtatute makes one uniform demand of univerſal reſidence, under one uniform penalty; and univerſal reſidence cannot be had, without univerſal competency. If all the benefices in the kingdom were equal and competent, an equal obligation, enforced by an equal penalty, might be applied to them all univerſally. But the fact is, that the inequality is great, and has greatly increaſed ſince the paſſing of this act; ſince it is certain, that if many benefices have increaſed in value, many have been comparatively depauperated by the Reformation."

Sir William then goes on to explain the cauſe of the impoveriſhed ſtate of the Church, by the enormous plunder of eccleſiaſtical property at the period of the Reformation. Iniquity was then heaped upon iniquity; the church revenues were firſt illegally transferred to the Crown; and then, as illegally, given by the Crown to the favourites of the Prince, without impoſing upon the grantees the ſame obligations to which the eccleſiaſtical holders of thoſe revenues were ſubject. The obligations were, indeed, impoſed in words, but, by ſome legal quibble or other, they have, in proceſs of time, been annulled, and have long ſince ceaſed to exiſt. Every honeſt man will cordially join Lord Bacon in the wiſh which he expreſſed on this ſubject.

"I doubt not, but that every good man wiſhes that at our diſſolution, their land and tythes, and churches, had been beſtowed *rather* for the advancement of the Church, to a better maintenance of a labouring, deſerving miniſtry, relief of the poor, and other ſuch good uſes, (as have in them a character of the good wiſhes of thoſe who firſt dedicated them to God) *than* conferred, with ſuch a prodigal diſpenſation, on thoſe who ſtood ready to devour what was ſanctified.'—The latter thus—' It were to be wiſhed, that impropriations were returned to the Church, as the moſt natural and proper endowments. In mine own opinion and ſenſe, I muſt confeſs, (I ſpeak it with all reverence) *all the Parliaments ſince the 27th and 31ſt of Henry* VIII. *which gave away the impropriations, ſeem to me to ſtand, in a ſort, obnoxious to God in conſcience to do ſomewhat for the Church, and to bring the patrimony thereof back to a due competency*'—May I preſume with all humility to impreſs theſe memorable words upon the recollection of the houſe! 'Till

that is done, which Lord Bacon ſays, '*ought in the conſcience of Parliament to be done*,' all legiſlative proviſions, I fear, can be mere temporary palliatives and no better."

We cannot here refrain from congratulating the country upon the determination of the preſent miniſter, recently avowed in the Houſe of Commons, to relieve *the conſcience of Parliament* on this ſubject; and as Lord GRENVILLE has alſo declared that a plan for meliorating the condition of the clergy was not only conceived but actually arranged, and nearly completed, during the late adminiſtration, there can be little doubt that it will be ready for execution at an early period of the firſt ſeſſion of the new parliament. It is but common juſtice, meanwhile, to Mr. ADDINGTON, to obſerve, that a firmer friend to the eſtabliſhed Church, and a more zealous ſupporter of its genuine doctrines, and pure diſcipline, is not to be found within its pale. By directing his attention to theſe objects, and by exerciſing the influence and authority which he poſſeſſes for carrying them into effect, he will raiſe his character in the eſtimation of "every good man," and acquire more ſolid and more laſting honours than any which braſs or marble can beſtow.

From the reign of the grand plunderer of the Church to that of Queen Anne, to the diſgrace of the country be it ſaid, nothing was done to improve the ſituation of our Clergy.

"This fund" (eſtabliſhed by Queen Anne) "has now been in operation for near a century, under the adminiſtration of a Board compoſed of perſons of high ſtation, both in church and ſtate. The number of livings returned, certified to this Board and to the Exchequer, were not exceeding

Per annum.				*Livings.*
£ 10	–	–	–	1071
20	–	–	–	1467
30	–	–	–	1126
40	–	–	–	1049
50	–	–	–	844
Total Livings under £50 per annum				5597

"Since the firſt returns, many hundred cures have been returned as of ſmall value, ſome not more than twenty or forty ſhillings—ſo that there being about eleven thouſand ſeven hundred and odd livings in the kingdom, about one moiety of the whole were under fifty pounds a-year, and upon an average leſs than twenty-three pounds a-year. Private benefactions and accidental improvements have aided the operation of this charity; the two loweſt claſſes have all received an actual augmentation from it; and a third claſs is now receiving the ſame benefit. But by a paper from the ſecretary of that Board, which I hold in my hand, it appears, that 'if we compute the number of livings under 50*l.* per annum to be as above about ſix thouſand, a moiety of which were actually under 30*l.* per annum; and if we reckon that they have been ſince improved by the governors, and by other means, upon an average *two thirds*, which is a *very liberal allowance indeed*, it follows that there are now ſix thouſand livings in England and Wales, that do not exceed upon an average 85*l.* per annum, and that a very

a very great proportion of them are, at this time, not 30*l.* per annum, and ſo progreſſively from 30*l.* to 40*l.* and from 40*l.* to 50*l.*"

Some indecent and impertinent miſrepreſentations of Sir John Sinclair reſpecting the management of Queen Anne's bounty, than which no fund in any country was ever better managed, are here very properly noticed and corrected. We have heard ſo many of our ſturdy reformers, our modern Quidnuncs, preach up the neceſſity of *equalizing* livings, as a ſovereign remedy for the crying evil of eccleſiaſtical poverty, that, long as our extracts have already been, we cannot refrain from laying before our readers the very pertinent and forcible obſervations of Sir William Scott upon that topic.

"To the miſchiefs ariſing from the extreme poverty of many parochial benefices, I have heard it ſuggeſted in this houſe as a cure, that there ſhould be an equalization. Equality is in theſe days the grand panacea for all diſorders. Unfortunately, beſides twenty other objections, ariſing from the general intereſts of the civil and religious policy of the country, there are two objections that ſeem to diſpoſe of it completely: one is, that it could not be effected without a moſt enormous plunder of the laity; and the other, that if done, it would not anſwer the purpoſe for which it is intended. In the firſt place, advowſons, though originally perhaps mere truſts, are now become lay fees. They are bought and ſold, and are lay property, juſt as much as any other tenements or hereditaments. And they are not merely lay property *in law*, but a very large proportion of them is ſo in *fact*; for of the eleven thouſand ſix hundred and odd livings in this kingdom, two thouſand five hundred may be in eccleſiaſtical patronage, the reſt, (excluſive of thoſe which belong to the Crown, amounting to near eleven hundred,) either belong to various lay corporations (for even colleges are ſuch,) or to lay individuals, who alone poſſeſs near ſix thouſand of the whole number. Now, Sir, in this ſtate of things, I deſire to aſk, upon what ground I can be called upon to give up half the living, the advowſon of which I have purchaſed, upon a price relative to its value, in order that that moiety may be transferred to improve another living, belonging to another patron, who has paid nothing for that moiety, and who has no other title to it, but that he happens to poſſeſs the advowſon of a ſmaller living? I ſee no ground, except ſuch an one as would juſtify the legiſlature in taking away half of any other eſtate I had purchaſed, in order to give it to my neighbour, becauſe he happened to have leſs. Let gentlemen conſider the effect of ſuch ſpeculations! In the next place, ſuppoſe, that this was accompliſhed, in a way conſiſtent with the rights of property, what would follow? Equalize all the clergy, and you in effect degrade them all, for it is the groſſeſt of all miſtakes, that the *parochial* Church of England is amply endowed. It is demonſtrated by a very exact inquirer upon theſe ſubjects, Mr. Cove,* that if even all the preferments, of every ſpecies, belonging to the Church of England, were moulded into one common maſs; and thence diſtributed—if the venerable fabrick of the hierarchy was diſſolved, (a matter not to be effected without a convulſion

* See for an account of the very intereſting pamphlet of Mr. Cove THE ANTI-JACOBIN REVIEW, vol. 8, p. 283.

and laceration of the civil ſtate of the country, of which no man can foretel the conſequences; and its funds parceſſed out amongſt the parochial clergy, the maximum of an Engliſh benefice would be not more than 167*l.* a year—an income by no means adequate in the preſent ſtate of the world, to the demands which ſociety makes upon that profeſſion in point of education, of attainments, of manners, of general appearance in life. As the revenues at preſent are diſtributed, the clergy, as a profeſſion, find an eaſy and independent acceſs to every gradation of ſociety, and maintain a fair equality, as they ought to do, with the other liberal profeſſions; and the elevation of the higheſt ranks give ſomething of a dignity to the loweſt: alter the mode of diſtribution, and you run the riſk of producing a body of clergy, reſembling only the lower orders of ſociety, in their converſation, in their manners, and their habits; and it is well, if they are not infected by a popular fondneſs, for ſome or other ſpecies of a groſs, a factious, and a fanatical religion."

We recommend to the particular attention of the admirers of Dr. Adam Smith, the remarks of Sir William Scott, on that writer's opinion as to the comparative ſtate of the Engliſh and Scotch clergy. We are not more diſpoſed than Sir William to give "an unlimited ſubſcription to the opinions" of that Scotch economiſt; we think they have done much miſchief already; and that they are likely to do much more.

Having fully eſtabliſhed his main point, by expoſing the defects of the ſtatute, in ſo clear a point of view, as to convince every man of the abſolute neceſſity of reviſing, and as to convince *us* of the expediency of totally *repealing* it, Sir William concludes one of the moſt able ſpeeches that has been ever delivered in parliament, by explaining the principles which ſhould govern the legiſlature in framing new regulations for the conduct of the clergy on thoſe points on which they are now ſubject to legal reſtrictions, at once harſh, oppreſſive, impolitic, and unjuſt. He propoſes to veſt a diſcretionary power, to a certain defined extent, in the biſhops. And, indeed, where elſe, without a palpable violation of all the principles of eccleſiaſtical diſcipline, and a direct departure from the primitive cuſtoms of the Chriſtian Church,* can ſuch diſcretion be veſted? Of late years, it is lamentable to ſee, what perſevering efforts have been made to render epiſcopal authority ineffective, and even to bring it into contempt. Who can hear, without a mixture of ſurprize and indignation, that "there is hardly one act of diſcipline which a biſhop can execute upon his clergy (if it is at all reſiſted) but at the expence, and the vexation, and hazard of a lawſuit?" Should this evil, for it is an evil of the firſt magnitude, and pregnant with the moſt dangerous conſequences, be ſuffered to exiſt, when a remedy is ſo eaſily to be

* "Now 'tis very certain, that this was the practice of thoſe days, and that by the rules of diſcipline then obtaining the biſhop had the ſole management of all eccleſiaſtical buſineſs."

Bennet's Conſideration of a paſſage in Tertullian.

applied?

applied? Every ſchiſmatic in the country, every enemy to our eſtabliſhments in church and ſtate (which are inſeparably connected) will probably anſwer the queſtion in the affirmative;—but the King and his parliament will, no doubt, without heſitation exclaim, God forbid!

"The conſtitution, in theory, ſuppoſes the governors of the Church to have all neceſſary powers; but they are powers which can hardly be deemed to exiſt to any practicable effect. Give the governors of the Church, *not* new and unknown powers, but prompt and commodious means of applying thoſe they have, an awful reſponſibility will immediately ariſe; they will feel, that the expectation of the publick is upon them; that the publick requires that the powers ſo given *ſhall be uſed*, and *uſed* for the purpoſes for which given. If they *are not uſed*, or not *ſo uſed*, it may give riſe to a ſuſpicion (which God avert), that the epiſcopal government of the church, high and ſacred as its origin may be, is, in the preſent ſtate of manners, leſs favourably adapted to the care of its intereſts and duties, than the civil conſtitution of the country had hitherto ſuppoſed."

While the power to enforce a rigid diſcharge of eccleſiaſtical duties is thus propoſed to be veſted where alone it can, with propriety and ſafety, be veſted, Sir William, moſt judiciouſly and moſt wiſely, obſerved that ſuch power ſhould be exerciſed "with as little vexation to its objects, as is conſiſtent with its efficacy, without any unneceſſary harſhneſs or reſtraint, ſtill leſs with diſreſpect and degradation; with all decent attention to the ſituation of the order in the ſtate, and to the perſonal convenience of individuals." Unqueſtionably it ſhould be ſo exerciſed; and if, on the epiſcopal bench, there ſhould be any one who has paſſed the whole of his life within the walls of a college, and who has been conſequently accuſtomed to a rigid enforcement of ſcholaſtic diſcipline, he will, no doubt, perceive the neceſſity of changing his manners with his ſituation; of adapting his ideas and his conduct to his rank and authority; and of converting the ſullen moroſeneſs of a recluſe into the mollified dignity of a prelate. With Sir William's very juſt conceptions of the importance of the clerical order, and of the principle which ſhould influence the legiſlature in preſcribing rules for their conduct, we ſhall conclude our account of a ſpeech, from which we have derived, as we have no doubt will be the caſe with every one who reads it, the higheſt gratification.—It is replete with valuable information, and with important comments.—It beſpeaks a manly and dignified mind, directed by enlarged and enlightened principles;—a mind, which, had it been left uncontrolled by the limits of the contracted ſphere in which, on the preſent occaſion, it was called upon to act, would have preſented a ſyſtem of clerical regulation, that would have placed the Church and its clergy, on that high ground on which it is eſſential to the good of religion, and the conſequent welfare of the community, that they ſhould always ſtand. As it is, however, the preſent bill, if ſuffered to paſs into a law, will do much towards the removal of an evil, the exiſtence of which is diſgraceful to the country;—and all who feel

an intereſt in maintaining the doctrines and the diſcipline of the primitive church, as eſtabliſhed in all its purity, in theſe realms, muſt entertain a deep ſenſe of gratitude to a gentleman who has ſo ably and ſo zealouſly ſupported its intereſts, and defended its rights.

"In this country it is an eminent order of the ſtate: it has always ſtood by the ſtate with firmneſs, and in no times more meritorioufly than in the preſent. The individuals are, in a large proportion of them, men of learned, and many of them of elegant education. Literature, both uſeful and ornamental, has been in no country ſo largely indebted to its clergy. Many of them are taken from among the beſt and moſt reſpected families of our country; and it is on all accounts, religious, moral, and political, anxiouſly to be wiſhed, that the families of our gentry ſhould continue to ſupply a large proportion of our clergy. Such men are not the ſubjects of an extreme and overſtrained legiſlation. Something muſt be truſted to their own ſenſe of duty; ſomething allowed to their perſonal convenience. They are to be governed, it is true, but *lenibus imperiis*, by an authority efficacious in its reſults, but mild in its forms and juſt in its indulgences. May I add, that whilſt we have ſeen, in other countries, Chriſtianity ſuffering in the perſons of the oppreſſed clergy, it impoſes a peculiar obligation upon us, to treat our own with kindneſs and reſpect, and to beware of degrading religion, by an apparent degradation of its miniſters. If there has been an undue laxity in this matter, let the legiſlature ſignify firmly, that they ſhould generally repair to their benefices; but not as men ſtigmatiſed and relegated—carrying their reſentments to their ſolitudes—and from whom, after unkind treatment, a cheerful and ardent performance of duty can hardly be expected. Surely, Sir, it is upon ſuch ſubjects, more than any others, that one ounce of ſweet ſpontaneous duty, is worth whole pounds of compelled performance."

DIVINITY.

A Sermon preached at Hendon, in the county of Middlesex, on Sundays the 14th and 21st of December 1800, *after his Majesty's Proclamation, recommending œconomy and frugality in the use of every species of grain, had been read.* By Charles Barton, B. D. Fellow of Corpus Chriſti College, Oxford, and Curate of Hendon. 8vo. Pp. 16. Rivingtons. 1800.

THIS ſenſible and judicious ſermon, although the immediate occaſion of it is happily for the preſent ſuperſeded, contains wiſe remarks and ſound advice, which may at all times be uſeful. We have no ſcruple in ſupporting our opinion by the following extract: (p. 13.)

"The great proſperity of the country appears to have had the ſame ill effect upon the morals of the nation, as individual proſperity has upon the morals of individuals. It has brought on a general irreligious turn of mind. We have caſt off our dependence upon him (God), and have learnt to depend upon ourſelves. His temples are almoſt deſerted, his name blaſphemed, his word treated with indifference, his ſuperintendance over the affairs of this world derided by multitudes, his very exiſtence by many doubted, and by ſome denied. Thus the foundation of all moral obligation

tion is taken away, and every ſupport of virtue is deſtroyed. We live 'without God in the world,' and our conduct, in moſt inſtances, correſponds with this unhappy want of a religious principle. To enumerate thoſe inſtances, if I had time, would indeed be a painful taſk. But they are all to be traced to an irreligious turn of mind, proceeding from a ſpirit of independence, which is generated by proſperity."

Two Sermons, preached at Dominica, on the 11th and 13th of April, 1800; *and officially noticed by his Majesty's Privy Council in that Island. To which is added, an Appendix, containing Minutes of three Trials which occurred at Roseau in the Spring of the preceding Year; together with Remarks and Strictures on the issue of those Trials, as well as on the Slave Trade, and the condition of Slaves in general in our West-Indian Colonies.* By the Rev. C. Peters, A. M. Fellow of Queen's College, Oxford, and late Rector of St. George's and Roſeau, in the Iſland of Dominica. Pp. 82. 3s. Hatchard. 1802.

THAT two ſuch ſermons as theſe ſhould ever have been preached, by a *ſenſible* clergyman, in a Britiſh colony, is, to us, matter of no ſmall ſurpriſe; but that the preaching of two ſuch ſermons ſhould afterwards be vindicated by a *ſenſible* clergyman is matter of ſtill greater aſtoniſhment.—"At a Meeting of his Majeſty's Privy Council," held in the Council Chamber, at Dominica, on the 15th of April, 1800, "the Commander in chief ſtated to the Board, that information had been communicated to him by ſundry reſpectable inhabitants in the iſland, that two ſermons had been preached on Good Friday and Eaſter Sunday, by the Rev. Mr. Peters, of a nature and tendency the moſt alarming and dangerous, and ſuch as to threaten the ſubverſion and deſtruction of the colony." With this ſentiment reſpecting theſe ſermons we perfectly coincide. We ſincerely believe the writer to be a *well-meaning* man; but we have too often had to regret the deeds of *well-meaning men,* when their *well meaning* has been unaccompanied by a due proportion of judgment. Theſe diſcourſes, on the following words—"Maſters, give unto your ſervants that which is juſt and equal, knowing that ye alſo have a Maſter in Heaven, *Coloss.* ch. iv. ver. 1," were delivered to a mixed congregation of planters and ſlaves; and, however neceſſary it might be to remind and inform maſters of their reſpective duties, preternatural knowledge was certainly not requiſite to point out the impropriety of doing this in the preſence of their menials, particularly when it is conſidered that thoſe menials were of the loweſt gradation of humanity, and wholly incompetent to comprehend the drift of the preacher.—The ſophiſtry contained in theſe ſermons is imbecile and contemptible; and, were it neceſſary, we could quote paſſages, indiſcriminately, from almoſt any of the pages in proof of the aſſertion, that their ſentiments and tendency are "alarming and dangerous, and ſuch as to threaten the ſubverſion and deſtruction of the colony" where they were preached.—The writer is a warm ſtickler for the abolition of the Slave Trade, and the inſtances of cruelty and injuſtice which he relates would form admirable epiſodes in a ſpeech of Mr. Wilberforce, to whoſe inſpection they have been ſubmitted.

L A W.

A full Report of the Proceedings on the second Trial, in the cause Kerslake against Sage and others, directors of the Westminster Life Insurance Office: including the Evidence and Opinions of Drs. Carmichael Smith, Crichton, Willich, Reynolds, Latham, and Blane, on cases of Pulmonary Consumption: Faithfully taken in short hand. With an appendix of documents. Pp. 131. Row. 1802.

THE iſſue of this trial, which relates to *Life Insurances*, with a ſtatement of its nature, are of conſiderable importance to the public. The declaration on behalf of the plaintiff ſtated,

" That a policy of inſurance was entered into, on the 21ſt day of March, 1799 whereby the ſum of three hundred and ſixty pounds was inſured on the life of John Rob on, then *warranted in good health*, and not exceeding the age of twenty three years, and of the deſcription ſet forth in a certificate or declaration, ſigned by one Edward Howard on behalf of the plaintiff, on the ſaid 21ſt day of March:—And after averring—

" That the ſaid John Robſon, *at the time of the making the ſaid insurance, was in good health*—that he afterwards—to wit—on the 13th day of December, 1799, departed this life—and that plaintiff was intereſted in his life to the amount of three hundred and ſixty pounds, &c."

" To this declaration the defendants had pleaded—1ſt. That the ſaid John Robſon, *at the time of the making the said insurance, was not in good health.*

" 2ndly. That he did not die in manner and form as alledged by the plaintiff.

" 3dly. That the averment, contained in the ſaid certificate or declaration ſigned by Edward Howard on behalf of the ſaid plaintiff—' that the ſaid John Robſon was not afflicted with any diſorder tending to the ſhortening of life' *was untrue.*

" 4thly. That the ſaid John Robſon, at the time of the making the ſaid inſurance, *was afflicted with a disorder tending to the shortening of life*—that is to ſay—*a pulmonary consumption*—and,

" 5thly. That the ſaid policy of inſurance *was obtained by impoſition and fraud.*

" On the firſt and ſecond of theſe pleas the plaintiff had joined iſſue, and to the third, fourth, and fifth had replied—

" That the averment, contained in the certificate or declaration ſigned by Edward Howard as aforeſaid, *was not untrue:*—

" That the ſaid John Robſon, at the time of the ſigning the ſaid certificate or declaration, *was not* afflicted with any diſorder tending to the ſhortening of life—and

" That the ſaid policy of inſurance *was not* obtained by impoſition or fraud, and thereupon iſſue had been joined.

" The defendants had admitted the due execution of the policy—the age of the life inſured—and the intereſt of the plaintiff therein. The only queſtions, therefore, for the jury to try were—firſt, on the warranty—viz. Whether Robſon at the time the policy was effected was or was not in good health—and ſecondly, Whether any fraud had been practiſed on the office."

In the courſe of the trial, it appeared that Robſon, previouſly to the policy

licy of insurance on his life having been effected, had been, at different periods, afflicted with a hæmorrhage from the lungs; that he was then, however, in a state of good health—i. e. enjoying "the absence of disease;" but that, some months after, by irregularity and intemperance, he brought on a *consumption* which terminated his life.—It was contended, by the plaintiff, that, though the constitution of Robson was *disposed* to consumption, he was not in a state of consumption at the time when the policy was effected; and that, therefore, he had a right to recover.

The jury being of opinion that "Robson was in good health, at the time of making this insurance," and that "no fraud or imposition was practised on the office," "found a verdict for the plaintiff, for three hundred and sixty pounds, the sum insured by the policy."

"Warranties of health have, in all cases, been held to be absolute; and could they [the defendants] have established the fact—that Mr. Robson had about him, at the time the policy was effected, any latent disease, tending to the shortening of life, even though such disease had never afterwards appeared, and he had been killed by a fall from his horse, or other accidental violence, yet would they have avoided the payment of the sum insured."

POLITICS.

Letters on the Dead; or Epistles from the Statesmen of former Days to those of the present hour. Part II. 8vo. Pp. 42. 1s. 6d. Stockdale. 1802.

THE first of these Letters on the dead was reviewed in our number for December last; when we complained of some harsh terms which we conceived to be applied to those noblemen and gentlemen who had opposed the peace. But we were happy to learn, from a very polite letter which we afterwards received from the author, (a gentleman whose name and character are well known to us, and whose respectability is equal to his talents) that we had misconceived the passage to which we adverted. The words, as, indeed, the author candidly admits, authorized our construction of them; but as every writer has an undoubted right to explain either the sense in which he intended to use particular expressions, or the meaning which he assigned to particular passages, it becomes a duty in us to declare, that the ground of our complaint is wholly removed. The author applied his censures, not "to those respectable and dignified ornaments of the British Senate, Lords Spencer, Grenville, &c." but merely "to the shallow half-informed coffee-house politicians, who criticise without judgment, and judge without knowledge, on the conduct and principles of all parties."

This second part contains, besides a preface, a letter from the Right Hon. Joseph Addison, to the Right Hon. Henry Addington; of the latter of which ministers the author speaks in the following terms:

"In the present premier, to the same mildness of disposition, and equal literary acquirements with his aerial correspondent, are joined that fortitude of mind, which alone could have emboldened him to assume the reins of government at the very critical period when they were offered to his assumption; and a degree of calm and dignified oratory, which, differing only

only from that of his great predeceſſor, in preſerving a tone, probably not quite ſo pre-eminently commanding;—and, *perhaps*, a little too apologetic to its queſtioners;—has yet enabled him ſo well to ſupport his friends, and ſilence his oppoſers, in the houſe, as to enſure the conſequent ſucceſs of all his meaſures; and withal, to "*bear his faculties ſo meekly*," to exerciſe his high and potent functions with that "*modeſt ſplendour, unaſſuming ſtate, mild majeſty, and ſober pomp*," in which the editor of theſe letters finds his full and ſufficient warranty for ſaying of him, in the comprehenſive words of Tacitus, "Bonum virum facile Crederes, magnum libenter."

Though we have nothing to object to this panegyric, in its general import, yet we ſubmit to the intelligent author, whether he has not greatly exceeded the bounds of accuracy, in aſcribing to the premier the *literary* acquirements of an Addiſon; and in obſerving that he has *ſilenced* his oppoſers in the Houſe?—On the laſt point we muſt differ from him, as, in our opinion, the arguments urged, by the opponents of the peace, neither were confuted, nor are ſuſceptible of confutation. We moſt cordially ſubſcribe, however, and without a ſingle exception or reſervation, to the able delineation which the author has given of Mr. Addington's qualifications for the office which he formerly held; and to the juſtice of his concluſion that he "was the perfect and unrivalled pattern of an accompliſhed Speaker of the Houſe of Commons." His views and opinions of France, as well in her former as in her preſent ſtate, appear to be equally judicious and correct. He truly obſerves that the faults of the old government "had been infinitely exaggerated, and the benefits as wilfully diſregarded;" that the people were made the dupes of a ſet of crafty and deſigning villains; "and that the conſequence has been a military government, a thouſand times more deſpotic and uncontrolled than the ancient monarchy, and from which the very name and ſhadow of all liberty *is* (are) baniſhed;—where the broad and almoſt immeaſurable baſis of general equality in the primary aſſemblies has dwindled away to perfect deſpotiſm in its pyramidal progreſs to the loſty but narrow apex of the premier conſulate."—We are, by no means, convinced, however, that his notions reſpecting the future ſtate of the republic are equally correct. He is of opinion, that peace will more endanger the conſular throne than war; that the conſul's power is not worth a month's inſurance; and that when he talks of obedience to the thouſands who have "equal, if not ſuperior, claims to the dictatorial chair" they will retort with Shylock, "*the villainy you teach us we will execute; and it ſhall go hard but we will better the inſtruction;*" and will tell him that a conſul is "*fed with the ſame food, hurt with the ſame weapons, ſubject to the ſame diſeaſes, as a monarch is; if we prick him, will he not bleed? if we poiſon him, will he not die? if he wrong us, ſhall we not revenge?*" Time only can aſcertain the accuracy of his ideas on this intereſting ſubject. Be their accuracy what it may, he preſſes them with much force on the notice of the conſul, as an irreſiſtible inducement to the reſtoration of monarchy.

Though we are perſuaded that his arguments will be thrown away on the man to whom they are particularly addreſſed, yet are they both plauſible and cogent. After drawing a pair of portraits, of an uſurper of lawleſs power, and of a "reſtorer of the ſceptre to its lawful owner," he concludes with an argumentum ad hominem, not the leaſt powerful of thoſe which he addreſſes to his Conſular Majeſty.

"Independent of '*the ſtill ſmall voice*' of conſcience, which ſays ſuch ſweet and flattering things to the ſubject of the latter painting; and haunts

and

and terrifies the broken ſlumbers, or whiſpers horrid ſecrets in the waking ears, of the Uſurper in the firſt portrait "*cui frigida mens est criminibus, tacita sudant præcordia culpa,*" independent of this, will he not, on worldly and prudential motives, know and feel, that inſtead of an uſurped and illegal dignity (for whatever the pompous nomenclature of republican eloquence may term it, ſuch it muſt ever remain in the impartial ear of juſtice), he would receive from his ſovereign, with the applauding concurrence of the whole world, the higheſt rank and moſt unbounded affluence a grateful monarch could beſtow; and that not for a day, not at the ephemeral permiſſion of a revolutionary mob, but permanently ſecured to his poſterity, by the regular guarantee of the lawful legiſlature of his country."

The obſervations, at the cloſe of this tract, on "the means of providing an increaſed ſubſiſtence for an increaſing population" are well worthy of attention; and we are glad to hear that a ſeparate manuſcript on this ſubject, by the author, is "in the poſſeſſion of the firſt political arithmetician in the kingdom;" as, we hope, it will, ere long, meet the public eye.—The ſtyle and reaſoning of the ſecond part of theſe letters are equal to thoſe of the firſt, and the ſame remarks which we applied to the latter are equally applicable to the former.

Substance of the Speech of the Right Hon. William Windham, delivered in the House of Commons, Wednesday, Nov. 4, 1801, *on the Report of an Address to the Throne, approving of the Preliminaries of Peace with the Republick of France.* Second Edition, with Notes. 8vo. Pp. 109. Cobbett and Morgan. 1802.

HAVING fully reviewed the very able Speech of this eminent ſtateſman on its firſt publication, it only remains for us briefly to obſerve, on this ſecond edition, that the additional notes are highly valuable, both as containing many curious facts, and as ſerving to illuſtrate the poſitions, and to confirm the arguments, advanced by the ſpeaker. We particularly recommend, to the attention of the reader, note L, which exhibits a brief but ſtriking ſketch of the character of the firſt conſul of France, drawn for the purpoſe of ſhewing what reliance is to be placed on his good faith; and note R, in which the difference of attention paid to French royaliſts and to Britiſh traitors, by his majeſty's miniſters, is marked by a relation of facts which no true Engliſhman can read without ſhuddering.

On the probable Effects of the Peace with respect to the Commercial Interests of Great Britain; being a brief Examination of some prevalent Opinions. 8vo. Pp. 80. 2s. 6d. Hatchard. 1802

THE object of this tract is to expoſe "the *simplicity* of many who believe that the concluſion of the preſent treaty is to be productive of conſequences highly injurious to the commercial proſperity of Great Britain; and that France is to derive from it innumerable advantages." For this purpoſe the author takes a brief view of the relative ſtate of the two countries; and thence deduces the poſition that our capital and credit will greatly overbalance all the advantages which France can derive from the extenſion of her territories, colonial and continental. That this deduction may prove juſt, no man more fervently wiſhes than ourſelves;—but our apprehenſions of its fallacy are too ſtrong to be removed by the arguments of this writer. At the ſame time, though ſome of his poſitions appear to

us to be falſe, his reaſoning on the whole is able, and well deſerving of attention.—Among the falſe poſitions we place the expectation, that the reſtrictions upon our commerce, impoſed by the influence of France, will ſoon ceaſe; and that our cloths will be imported into France for cloathing her numerous armies. We ſcarcely know how to reconcile the firſt of theſe poſitions, with the author's juſt obſervation, that "the French government makes no ſecret of its intention of waging war againſt our trade and manufactures (it was ſaid by the Firſt Conſul—'Nous avons fait la paix, et maintenant nous allons commencer la Guerre à vos manufactures') and no ſecret is neceſſary!!!"—The advice to impoſe a duty on coals exported from this country is wiſe and well-timed; the following truth is alone ſufficient to juſtify its adoption. "In time of peace, it is material to obſerve, that our coals are cheaper in France, Holland, and the northern ports, than in the London markets; and it is even ſaid that our coal-owners prefer an export trade to the *danger* of a reduced price at home." This ſurely is of material conſequence to our manufacturers, and, being ſo, our miniſters no doubt will feel it their duty to attend to it.

An Appeal to Experience and Common Sense; by a Comparison of the present with former Periods. 8vo. Pp. 54. 1s. Hatchard. 1802.

THIS *appellant* has the ſame object in view as the writer of the tract laſt reviewed; but he neither takes ſo comprehenſive, nor ſo able a view of his ſubject. Thoſe who regarded the late war as a *common* war, may, with conſiſtency, regard this peace as a *common* peace; and may, therefore, fairly appeal to *experience* for the juſtice of their arguments. We can only repeat our wiſh, that experience may not here prove as faithleſs a guide; as ſhe certainly has during the war. Of the preſent ſtate of France, however, our appellant ſeems to entertain ſome very correct notions. "Poverty among the maſs of people, neglected agriculture,* a ſtupor among the manufacturers, handicraftſmen, and mechanics; and, above all, a general want of confidence between man and man, and a diſſoluteneſs of manners, and frivolity of diſpoſition, exceeding the extravagance of all former times. Domeſtic comforts are known to few, and that claſs which is opulent, known by the ſignificant appellation of "*Les nouveaux riches*," and for whoſe riches it might not be convenient to account, affords an inſtance of diſorganized ſociety and lapſe of principle, which we have no language to expreſs."—He is miſtaken, however, when he aſſerts that "the price of labour is equal to ours;" for, as the author of the preceding tract juſtly obſerved, it is but *thirty sous*, or fifteen pence, a day; which is not more than *half* ours.

The Impolicy of returning Bankers to Parliament in the ensuing General Election, including Strictures on the Productions under the Signature of Common Sense, &c. Dedicated to his Grace the Duke of Bedford. By a Friend to the Poor, the Commerce, and the Conſtitution of England. 8vo. Pp. 34. 1s. Jordan. 1802.

THE DUKE OF BEDFORD could ſcarcely fail to be proud of a dedica-

* This is an exception to his *accuracy*, for certainly *agriculture* is *not* neglected in France.

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tion from a writer who had made the novel diſcovery, that a decreaſed population tends to make proviſion dear!!! But he aſcribes the preſent dearneſs not ſo much to a *decrease* of population as to an *encrease* of paper, and to the "iniquity of banking," and hence it is that he wiſhes to expel bankers from parliament, though how that expulſion would tend to decreaſe their notes we are left to diſcover.

POETRY.

The Tears of Hibernia diſpelled by the Union. A Poem. By William Thomas Fitzgerald, Eſq. 4to. Pp. 20. 1s. Stockdale. 1802.

IF ever muſe deſerved the much abuſed, but highly honourable epithet, *patriotic*, Mr. Fitzgerald's muſe has an undoubted claim to it. She is ever vigilant, ever ready, to celebrate, in ſtrains equal to the ſubject, her country's honour, her country's glory, and her country's triumphs. She is here well employed, in recording paſt miſeries and preſent happineſs, in lines, chaſte, claſſical, and fervent. We ſhould injure the poem, by detaching any particular paſſage from the whole, and muſt, therefore, however reluctantly, content ourſelves with ſtrenuouſly recommending it to the attention of all who love good poetry, and ſound principles.

DRAMA.

The Cid, a Tragedy. In five acts. Taken from the French of Corneille, By a Gentleman, formerly a Captain in the Army. 2s. 6d. Faulder. 1802.

THIS play may well be ſaid to be "*taken*" from the French, for it certainly is not *translated* from it. It is in *blank* verſe, ſoaring to the very *apex* of the *ſublime*. The heroine is addreſſed, by one of her admirers, in the following lines, which are very, *very far* from the *worſt* in the piece:

"Allow me now; my breaſt with ardour glows:
"You know your promiſe; *ſtick to what you've ſaid.*"

For the honour of Britain, we truſt that our *ci-devant* "Captain in the Army" formerly wielded a ſword better than he can the gooſe quill of the Muſes.

MISCELLANIES.

A Letter, in answer to one ſuſpected to have been written by a Stranger, aſſiſted by the Jacobin Prieſts of the Weſt-Riding, By the Enquirer. *To which is annexed, An Address to the Inhabitants of Leeds,* By the Freeholder. *And a Poſtſcript to the Inhabitants of Bradford,* By a Clergyman. Printed at Bradford, by Sedgwick. 8vo. Pp. 63. 1s. 6d. 1801.

THIS pamphlet, as our readers will perceive by the above title page, forms part of a local controverſy reſpecting the democracy and jacobiniſm

biniſm of the Socinian diſſenters. The writer's aim is to expoſe the artifice of their conduct, the ſophiſtry and fallacy of their reaſoning, the intolerance of their principles, and their inordinate thirſt of power. "The ſummit of ambition," ſays he, "is the ſeat of tyranny; and the moſt ſanctified diſſenter who is now fiſhing in troubled waters, if he could once be placed there, notwithſtanding all his prate about candour and civil liberty, would be an OLIVER CROMWELL."

That our readers may judge of the ſtyle and ſentiment of this author, we ſhall preſent them with the following extract:

"You evidently wiſh to perſuade us, that ours is a falling cauſe, but you will not be able to depreſs our ſpirits to a very low ebb of deſpondency from the *ſymptoms* that are before us: What, Sir, ours a falling cauſe, when your hero Tom Paine, is driven into infamy by Mr. Cobbett; Prieſtley by Horſley; and Socinianiſm itſelf lies expoſed on the diſh carved *like a capon*, by Andrew Fuller? What, Sir, ours a falling cauſe! when the old father of the *faithful*, you know my meaning, either from fear, or conviction, produced one hundred pounds towards the voluntary contributions; and the quibbling doctor another? A falling cauſe! when ſuch an advocate as Mr. Yorke, left to ſolitude, and the honeſt energies of a no longer deluded conſcience, has ſigned his recantation of your horrid principles; and when that celebrated book, once the idol of Dr. Prieſtley and the whole party, is deſpiſed as frothy declamation, by the mind that gave it birth. What, Sir, a falling cauſe! when D——r retires from his malignant labours, to ſooth his diſtempered brain, and uneaſy conſcience, with a little ſing-ſong harmony; and when you and the reſt of your tribe are completely routed, and driven from the higher walks of reaſon and literature, into which with your 'new fledged Godwinian virtues,' you had attempted to ſoar, to try your proweſs amongſt the loweſt of the low, in *ſixpenny* pamphlets, and ſmall beer chronicles?—No, Sir, the underſtandings of our countrymen are not yet dwindled to the ſame Lilliputian ſtandard as the petits maitres of France: the arranteſt popinjay that wears the breeches of an Engliſhman, will fight blood up to the neck before he will ſubmit to the iron tyranny of the Corſican Uſurper. The love of liberty is rivetted into our natures; and the few ſolitary deſerters you will be able to cant away from our ſtandards, will, if they dare to riſe, before long, have their hearts cut out as rebels; after they have been juſtly condemned as traitors to their God, their country, and their king!"

Impartial Thoughts on the Intended Bridges over the Menai and the Conway, with Remarks on the different Plans which are now in contemplation for improving the communication between Great Britain and Ireland through the Principality of Wales: to which are prefixed, Sketches of the Bridges, and a Map of the Roads. By a Country Gentleman. Pp. 72. 2s. Stockdale. 1802.

THE writer of theſe ſheets ſeems to poſſeſs a good local knowledge of their ſubject: the obſervations alſo appear to be "*impartial*," and are worthy of the attention of thoſe who are concerned or intereſted in the diſcuſſion.

Erratics; by a Sailor; *containing Rambles in Norfolk, and elſewhere. In which are interſperſed, ſome Obſervations on the late Attempts to revive the Cromwellian Obſervance of the Sabbath. Together with ſome Hints on the preſent pernicious Mode*

Mode of burying the Dead, and a Remedy proposed. 12mo. Ogilvy. 1800. Vol. I.

FEW publications receive a more appropriate title than the one now before us; for its contents are truly *erratic*; and faſtidious indeed muſt be that reader who derives not ſome portion of amuſement from the peruſal of them. A long extract is neither requiſite nor admiſſible; but we cannot repreſs the inclination to preſent our readers with the following ſtroke of humour, levelled at the *she-philoſophists* of the day. In contending for a reſtoration of the ancient Roman cuſtom of burning the dead, our author ſays:

"At all events, although it may ſeem ſomewhat critical to riſk the experiment, I ſtrongly recommend that we begin by ſoliciting the *ladies*—and this on two accounts: in the firſt place, becauſe of their notorious candour, and their love for their country; and, next, becauſe, although they make a wry face or two, and ſcream once or twice, yet, in the end, we may ſafely venture to aſſure ourſelves that the delicacy, no leſs than the good ſenſe of the ſex, will decide in favour of ignition againſt diſſection. But more eſpecially, nay moſt eſpecially, the liberal and learned ladies, who have lately and greatly obliged and improved the world by their *political works*; theſe fair ornaments of liberal ſcience, ſuperior to, and untainted by, any vulgariſms of ſexual ſqueamiſhneſs, will promptly acquieſce in our plan; as in life they have been ſlaves to no nice femalities of pitiful prejudice, ſo at their deaths, they would aſpire to have their obſequies blazoned by a celebration analogous to the bright flame of their exiſting and uſeful career: let, then, their honourable and characteriſtic pile be compoſed of their animated and illuminated publications; and, as all reaſonable people muſt devoutly deſire that their final honour may be as brilliant as poſſible, and the blaze of their cataſtrophe correſpondent to the glare of their glory, it will be readily admitted, that the more of their works that are conſumed with the amiable proprietors, the better!"

Erratics: by a Sailor. Vol. ii. *Containing a Trip up the Thames; and another into the Mediterranean Sea; with Rambles in Italy: in which is interspersed, some original information respecting the Surrender and subsequent Evacuation of Toulon; by an Eye Witness.* Ogilvy. 1802.

THIS volume is not leſs amuſing than the one which precedes it; but we cannot help noticing the author's very reprehenſible partiality for the obſolete and juſtly exploded knack of alliteration. In the introduction to this ſucceſſion of *erratics*, the following paſſage, addreſſed to the Reviewers, preſents itſelf:

"To the *p*articular *p*halanx of *p*eriodical *p*robers, the *a*ccepted, if not *a*ppointed *d*iſſectors of *a*elert, whoſe *b*lue-wrappered *b*rochure *d*amns with a *d*ath, to *d*eſpondency and *d*eath, or *e*levates with *e*ulogium, to *p*ublicity and *p*raiſe; to that *conſtituted conſtellation of critics*, the author makes a ſtranger's bow of grateful reſpect. Never having feared the laſh of their ſarcaſm, he proudly feels the liberality of their ſupport."

Erratics: by a Sailor. Vol. iii. *Containing farther Rambles in Italy, including Florence, Leghorn, Genoa, Rome, Venice, Bologna, &c. With a Trip to Corsica and Minorca.* Ogilvy. 1802. The three volumes, ſewed, 10s.

THE ſame *a*lliterative *a*bſurdity, exciting *r*iſibility, *r*idicule, and *r*epre-

henſion

henſion obtrudes itſelf on the eye in almoſt every line of every page in this volume, as well as in the one we have juſt laid down. Surely to the ſucceeding excerpt

" None but itſelf can be its parallel:"

" Gay groupes of *L*ivornian *l*aſſes, in contiguous balconies; *a*ſſiduous *a*ſſemblages of gallant *gentiluomi*; benches filled with the new raiſed *l*evies of *L*eghorn militia, in freſh and maiden uniform; ſtages crouded with peaſants of both ſexes; *p*rieſts, *p*layers, *p*unks, *p*andars, *p*edlars, *p*ick-pockets, and *p*imps; *m*illiners, *m*uſicians, *m*acaroni-makers, and *m*onks; *r*oyaliſts and *r*evolutioniſts; *i*mproviſatori and *I*ſraelites; *f*emmes *de chambre*, *f*ootmen and *f*illes *de joie*; a *m*otly, *m*erry, *m*iſcellaneous *m*aſs, *r*apturouſly *r*eliſhing this *r*eaſonleſs *r*epreſentation, and *r*epaying the *r*aree-*ſhew* with *r*iotous *r*emuneration!!!"

This *a*uthor is as *a*ſſiduouſly *a*ccurate in the *a*lphabetical *a*rrangement of his *a*lliterated ſentences as a botaniſt in the claſſification of his plants.

Theſe *erratics* are ſo humourous, and ſo lively, and ſo pleaſing, that even where we cannot praiſe we know not how to cenſure: certainly they are not immoral; but we wiſh that, in ſome few places, a little of the nautical ruſt which they have contracted had been poliſhed off.

A Letter addreſſed to the Hon. Charles James Fox, in conſequence of a publication, entitled " A Sketch of the Character of the Moſt Noble Francis Duke of Bedford." 8vo. Pp. 28. 1s. or 25 copies for 1*l*. Rivingtons. 1802.

SOME ſtrong and pertinent admonitions are here offered to Mr. Fox, from a man of religion, ſenſe, and reflection, who is of opinion that a character, not very remarkable for the purity of his religious, or the ſoundneſs of his political, principles and conduct, is no fit ſubject for public panegyric. The ſages of the board of agriculture, however, think otherwiſe; and, ſtrange to ſay, four thouſand pounds have been already ſubſcribed for the erection of a ſtatue to " the Moſt Noble Francis Duke of Bedford!!!"

A Letter to the Right Honourable Sir Joſeph Banks, K. B. Preſident of the Royal Society of London; containing Strictures on his Letter to the National Inſtitute of France. 8vo. Pp. 16. 6d. or 50 copies for 7s. 6d. Cobbett and Morgan. 1802.

THIS ſevere but juſt chaſtiſement of a recreant knight, who has ſtooped to flatter the rebels and regicides of republican France, cannot be too generally known. Our readers found it annexed to one of our former Numbers, and are therefore well acquainted with it. *We* are well aware of the impertinent officiouſneſs which Sir Joſeph diſplayed reſpecting the reſtoration of certain articles which had been taken from ſome of the republican travellers, and which was meant, no doubt, to pave the way for the mighty honour which he has at length received from a gang of philoſophers, whom Mr. Burke ſo juſtly characteriſed. " Fie on't, oh! fie!"

Some curſory Obſervations on the Converſion of Land into Tillage, and, after a certain courſe of crops, reloying the ſame into Paſture; in an Addreſs to the Right Honourable Lord Carrington, Preſident of the national Board of Agriculture; and for which the author received an honorary reward. To which is added, a

Copy

Copy of a Letter addreſſed to the Right Honourable the Chancellor of the Exchequer, on the then propoſed Meaſure of permitting Starch manufactured from Potatoes to be exempted from the Revenue Duties, with occaſional Remarks. Alſo ſome intereſting Hints on the Utility of applying the Potatoe as Food for Sheep, particularly at the preſent Juncture; from practical Obſervations. By Nehemiah Bartley, Secretary to the Bath Agricultural Society, and an honorary Member. 8vo. Pp. 42. 1s. 6d. Robinſons. 1802.

THE author has ſo fully explained the contents of his book in the title page, that it only remains for us to inform our readers, that Mr. Bartley appears to us to be a *practical* farmer, whoſe obſervations are deſerving of attention. As one ſtrong reaſon for turning certain portions of arable land into paſture, he tells us, that ſheep are known to produce the greateſt quantity of food on any given quantity of land; and yet "that the *utmoſt* weight of mutton to be produced per acre, per annum, on land of about 30s. per acre value, would be 150l.; whereas the *average* weight of a crop of wheat per acre, aſſuming 22 buſhels, according to the eſtimate of Mr. A. Y. and at 60lb. the buſhel, would be 1320lb.!" The remarks on the uſe of the hand hoe, and the conſequent employment of men, women, and children, inſtead of horſes, are extremely judicious and important, in a *political* and *moral*, as well as in an *agricultural* point of view. Reſpecting the uſe of potatoes for making ſtarch, he calculates that as much ſtarch might be produced from *one* acre of potatoes as from *three* acres of wheat. His mode of feeding ſheep with potatoes ſeems alſo to be highly advantageous.

The Utility of Country Banks conſidered. Pp. 86. 2s. Hatchard. 1802.

THE writer of this pamphlet is a ſtrenuous advocate for the utility of Country Banks, and diſcuſſes the ſubject with much ingenuity and ſucceſs. It is his aim to prove that "the whole paper money which can find a ready circulation in any country, never can exceed the value of the gold and ſilver of which it ſupplies the place, or which, commerce being the ſame, would circulate there, if there was no paper money." He contends, "that a ſuperfluous iſſue of paper would cauſe a run upon the bank which iſſued it."—"Let us ſuppoſe," ſays he, "that all the paper of a particular bank which can be eaſily employed in the circulation of the country, amounts to exactly eighty thouſand pounds; and to anſwer this demand, this bank has at all times twenty thouſand pounds of gold and ſilver in its coffers, let this bank attempt to circulate eighty-eight thouſand pounds, the ſurplus of eight thouſand pounds above what the circulation can eaſily employ, would return upon it almoſt as faſt as they were iſſued. To anſwer its occaſional demands, this bank muſt in that caſe keep an additional ſum in readineſs, equal to the ſurplus iſſue; inſtead of twenty, it muſt keep twenty-eight thouſand pounds in hand, which, as it would increaſe the expence, and diminiſh the profits of the firm, no judicious bankers would ever continue to do. It follows then, that the ſafety of the public is connected with the real intereſt of the bankers; and it may be worth while to obſerve, that the multiplication

of banking companies, ſo far from being an evil, is itſelf a good, as it increaſes the ſecurity of the public, by obliging all of them to be very circumſpect in their conduct, and not extend their iſſues beyond a due proportion to their caſh, to prevent thoſe heavy and malicious runs, which are often occaſioned by rival competitors; the conſequences of a failure of any one company become leſs injurious to the public, and a free competition will induce the bankers to be liberal in their tranſactions with their cuſtomers."

Our author oppoſes the opinion, that the increaſe of banks ariſes from a previous increaſe of money derived from the flouriſhing ſtate of manufactures and commerce, and attempts to eſtabliſh the inverſe poſition, that "the operations of banking are creative of wealth; for wherever a bank can flouriſh, it will convert the product of induſtry into money."—He alſo combats the notion,—long ſince exploded indeed by the inveſtigating part of the community—that the high price of proviſions, eſpecially of corn, originates from "the facility with which a ſet of monopoliſts are ſupplied with caſh by country banks;" and concludes "with a few brief obſervations on the balance of trade, the courſe of exchange, and the cauſes of the export of gold or bullion from the country."

REVIEWERS REVIEWED.

Mr. KEITH's *Defence of* CAMPBELL's LECTURES *on Eccleſiaſtical Hiſtory.*

THE public is ſo juſtly tired of Dr. Campbell's *Lectures on Eccleſiaſtical Hiſtory*, that ſome apology is due to our readers for bringing the ſubject ſo often before them. The apology that we have to make for tranſgreſſing at preſent on their patience is a promiſe given, perhaps haſtily, to Mr. Keith to admit two letters from him in vindication of himſelf and his friend. Of theſe letters the former was publiſhed in the Anti-Jacobin for November laſt, and we had reaſon to expect the ſecond in time for the ſucceeding number. It did not, however, arrive in time for us to make room for the *whole* of it even in this number; and though dated ſo far back as October 20, 1801, it appears from a note ſubjoined to it, not to have left Keith hall till the 10th of May, 1802!

SIR, *Manſe of Keith-hall, Oct.* 20, 1801.

In my laſt letter I attempted to vindicate myſelf as Dr. Campbell's biographer. In this I ſhall endeavour to defend the memory of that learned and worthy man from the attacks, which in your review have been made upon his Lectures on eccleſiaſtical hiſtory.

I do not feel myſelf called upon, as the friend of Dr. Campbell, to enter directly into the controverſy betwixt him and what is termed the High Church Party, but merely to vindicate him, where he is accuſed of acting in a manner unbecoming his character, as a learned, liberal minded and virtuous man.

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Let me premiſe this vindication with a ſhort general view of his ſentiments on Church polity, which has no where been given in your review, though very evident from his Lectures.*

Dr. Campbell does not object to any form of Church government. He ſays expreſsly, that " what he has advanced does not *affect the lawfulness* or in any certain circumſtances *the expediency of the epiſcopal model*, but only expoſes the *arrogance* of pretending to *a jus divinum*."—He declares that " he is ſatisfied that *no form of polity* can plead ſuch an excluſive charter, as *that phraſe* in its preſent acceptation is underſtood to imply."—He denies that " there is *any church or form* of polity in the different Chriſtian ſects, which can be ſaid perfectly to coincide with the *model of the apoſtolic Church*."—" Some indeed," ſays he, " are nearer and others more remote." He contends " that no particular form of church government is preſcribed as eſſential or laid down as unalterable in the New Teſtament; otherwiſe it would have been laid down in another manner in the ſacred books."†—And he admits " that a church may ſubſiſt under different forms as well as a ſtate, and that its external order may properly undergo ſuch alterations, as the ends of edification in different exigencies may require, and prudence may direct; although no change ought to be introduced, which can in any way ſubvert the fundamental maxims or infringe the ſpiritual nature of eccleſiaſtical government."‡—Inſtead of being a violent and implacable enemy to the Church of England in particular, as you repreſent him, he does not in his whole book make a ſingle objection to this church, § as a church, but he expreſsly acknowledges " that he found" the epiſcopalians,

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* The reader, who ſhall take the trouble to peruſe our review with attention, will find in it as complete a view of Dr. Campbell's ſentiments on Church polity as you have given in this letter; nay, he will find the greater part, if not the whole, of the paſſages quoted here by you, quoted by us for the ſame purpoſe.

† The ſame thing is ſaid, and the ſame argument urged with equal force by the oppugners of the doctrines of the Trinity and atonement. To us the eſſentials of the conſtitution of the Chriſtian Church, as well as theſe two doctrines appear to be laid down fully and clearly in the ſacred books.

‡ This is exactly our opinion, but it is not the *opinion* of Dr. Campbell, though the *words* may be his. A church may certainly ſubſiſt with or without *Deans* and *Chapters*, with or without *Chancellors* and *Archdeacons*, with or without a *civil eſtabliſhment*; and, when eſtabliſhed, whether her *biſhops be* or *be not* members of the *legiſlative body of the ſtate*, or of the ſupreme court of *civil judicature*. Here is ample room for alterations in the *external* order of a church; but we contend, and think we have proved, that when the order of biſhops is caſt off entirely, " ſuch a change is introduced as ſubverts the eccleſiaſtical government" inſtituted by Chriſt.

§ In the 73d page of his firſt volume, he thus expreſſes himſelf—" Another conſequence of the confuſion of ſpiritual juriſdiction and ſecular in that church, however reſpectable on other accounts, (for theſe remarks affect not the doctrine taught, the morals inculcated, nor the form of worſhip practiſed, but only the *polity and diſcipline*) another conſequence,

lians, or "thoſe who preferred the epiſcopal model, moderate and reaſonable in their ſentiments on church government;" and it deſerves to be remembered that he dedicated his tranſlation of the Goſpels to Dr. Douglas, the preſent Lord Biſhop of Saliſbury. No doubt his opinions are adverſe to what is termed the High Church Party; but that party is not the Church of England; nor is it either ſo powerful or ſo reſpectable as it was formerly.*

On the other hand Dr. Campbell aſſerts, that "*a certain model* of church government muſt have been originally adapted for the more effectual preſervation of the evangelical inſtitution and for the careful tranſmiſſion of it to after ages; and that *a preſumptuous encroachment* on what *is evidently ſo inſtituted* is juſtly *reprehenſible*, in thoſe who are *properly chargeable* with ſuch encroachment." He admits "that a miniſtry *is eſſential* to the church;" while he contends that "there are many things regarding the form of the miniſtry, which muſt be accounted circumſtantial. And he expreſsly deſires that it may not be imagined that he conſiders the outward form of polity," becauſe not of the eſſentials of religion as a matter abſolutely "indifferent." This, he ſays, "would be an error in the other extreme." I requeſt your attention to theſe diſtinctions, and quotations;† in order that you may know his ſentiments before you condemn them.

Let me farther remark that Dr. Campbell was as little a friend to the independents' ſcheme of church government, *where Chriſtianity has been once eſtabliſhed*, as he was an enemy to the epiſcopacy of England, or to thoſe moderate epiſcopalians who are commonly denominated low churchmen‡. He

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I ſay, is, that eccleſiaſtical cenſures among them have now *no regard*, agreeably to their original deſtination, to purity and manners. They ſerve only as a *political* engine for the *eviction of tythes, ſurplice fees*, and the like, and for the execution of other ſentences in matters purely *temporal*. Would it have been poſſible to deviſe a more effectual method, had that been the expreſs purpoſe, for rendering *the clerical character odious, and the diſcipline contemptible?*"

Is it poſſible for the moſt implacable enemy to the church of England to bring againſt her or her clergy an accuſation more falſe, or more malicious? or do Dr. Campbell and his friend ſuppoſe that an accuſation preferred againſt the *polity* and *diſcipline* of a church affects not the church herſelf?

* This, we hope, is not true. The phraſes *High Church* and *Low Church* are indeed improper. The real diſtinction is between the friends of the *Church*, and thoſe who conſider her as a *conventicle* eſtabliſhed by the municipal law. Such we ſuppoſe to be the partizans of Hannah More in the Blagdon controverſy, and ſuch is Mr. Keith in the preſent controverſy.

† Had you paid half the attention to theſe diſtinctions and quotations that we have done, you would have perceived their inconſiſtency, and would not have brought them a ſecond time under review, unleſs you conſider inconſiſtency as an evidence of genius and well-digeſted learning.

‡ The *civil eſtabliſhment* of Chriſtianity has nothing to do with the queſtion. The church ſubſiſted 300 years before Chriſtianity was any where the religion of the ſtate, and ſhall ſubſiſt to the end of the world, though all

He ſays in general, " It is hard to conceive to what the diſciples of ſome modern ſectaries can be made proſelytes, unleſs to uncharitableneſs, hatred and calumny againſt their fellow Chriſtians; and that on the moſt frivolous and unintelligible pretexts; for neither idolatrous worſhip nor the exaction of unlawful terms of communion are ſo much as pretended."—With reſpect to the independents in particular, he blames many of them " *for having brought the clerical order too low.*" If his life had been prolonged a few years, and if he had not delivered theſe lectures before the miſſionaries for *propagating the goſpel at home* had aſſumed their *modest title*, they would have furniſhed him with an excellent counterpart to the opinions of thoſe who are denominated high churchmen. In what way the *jus divinum* of independency, and the practice of lay preaching in a Chriſtian country wou'd have been treated by him, we may form a very probable conjecture from many paſſages in theſe lectures; and from many excellent ſtrictures in his ſermon on the ſpirit of the goſpel lately republiſhed, after receiving his laſt corrections. I ſhall quote only a ſingle ſentence from the latter, After defining the zeal of ſectariſm, " to be that ardour, which attending chiefly to party diſtinctions, ſeeks to encreaſe the number of retainers to that ſect, to which a ſectarian himſelf happens to be attached," Dr. Campbell expreſſes himſelf in the following words, which deſerve the particular attention of thoſe ſelf appointed miſſionaries. " A zeal of this kind ſometimes appears in characters, where there never appeared a ſpark of zeal for the converſion of a ſoul from ſin to God; for that love, peace, joy, long ſuffering, gentleneſs, goodneſs, faithfulneſs, meekneſs and temperance, which are the ornaments of our nature, the fruits of the ſpirit, and the glory of the Chriſtian name."*

Permit me to add here, as you have given *no general view of the subject of his book*, but only a number of remarks *on a few of the lectures*, that Dr. Campbell's great object in theſe prelections is to trace *the rise, progress, and decline of the hierarchy.*† As this had not been much *attended to by any eccleſiastical historian of this country*, it probably on that very account *attracted his notice.* The queſtions reſpecting *epiſcopacy or presbytery*, or concerning the

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all civil eſtabliſhments of Chriſtianity may be overturned. If the churches planted by the apoſtles were congregational and preſbyterial as Dr. Campbell repreſents them, no power on earth had authority to change them into a claſſical or dioceſan form; if they were epiſcopal, in the proper ſenſe of the word, they had no right to barter their conſtitution for the benefits of a civil eſtabliſhment.

* Theſe ſelf appointed miſſionaries, who *profess* at leaſt " zeal for the converſion of ſouls from ſin to God," may reply that this ſentence deſerves not their attention more than the attention of Mr. Skene Keith. They will certainly obſerve that it is not incumbent upon them to reconcile Dr. Campbell's diſcordant opinions; and they will abide by the *lectures* which deſcribe their eccleſiaſtical polity as conſtituted by Chriſt,—a conſtitution which no human legiſlature can change. Had Dr. Campbell's " life been prolonged a few years," it is probable that his lectures would never have been publiſhed; for a work more dangerous to the conſtitution of the united kingdom has not iſſued from the preſs ſince the year 1789; and to that conſtitution the doctor himſelf appeared to be a friend.

† As ſtated by us in Vol. 9. page 247.

antiquity of *three or only of two orders of officers in the Christian church*, form only a *subordinate part of his plan*:—though what he has ſaid on theſe points has probably put an end to the controverſy; among men who are capable of ſeeing his acuteneſs, of feeling the force of his arguments, and of underſtanding his well digeſted learning; and whoſe judgments are not fettered by preconceived opinions or the prejudices of early education.* But whether he be in the right or not in theſe controverted points, his ſubject is not a *polemical*, but an *hiſtorical courſe of lectures on the Hierarchy*,† in which he ſhows great ſpirit of reſearch,‡ a comprehenſive mind, deep penetration and well digeſted learning. And that ſubject ought to have been fairly ſtated, though you differed from him in opinion.

After theſe general remarks I ſhall, as briefly as poſſible, point out what appear to me to be falſe criticiſms or unfounded charges, in your reviews for March, April, May, June and July.

In your review for March you blame him for not recommending Marſhe's verſion of Michaelis' lectures, in preference to the original. It was his uniform practice to recommend original authors in preference to any tranſlation: and he could not depart from this practice in the caſe of Michaelis; as Marſhe's tranſlation was not publiſhed till long after this recommendation was given to the ſtudents.§

In the ſame review you find fault with him for *omitting* to recommend the *ſecond* part of the ſecond chapter of Hartley's Obſervations on man.—You ſurely might have conſidered that Dr. Campbell, who was both an able philoſopher and a well informed divine, may not have inclined to recommend a writer of ſo mixed a character as Hartley to young men;‖ and that

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* We truſt it has; for ſince a man of Dr. Campbell's ingenuity could add nothing to what had been urged on the ſame ſubject long before him by Lord King and Mr. Anderſon of Dunbarton; ſince he has been obliged to contradict himſelf, and to quote authors *partially* and *unfairly* to give plauſibility to the cauſe which he has choſen to eſpouſe; and ſince he has every where ſubſtituted inſolence for argument, "men, whoſe judgments are not fettered by preconceived opinions or the prejudices of early education," will naturally conclude that the conſtitution of the apoſtolical church was epiſcopal and dioceſan. But Dr. Campbell talked with confidence, that he might appear very learned; and as Euſebius obſerves, Ανθρωποι πολυμαθης ἐχειν δοξαν, η του αληθιζεσθαι ἑρωτα πλειονα ἐκτεαλκαι: Whether Mr. Keith belong likewiſe to this deſcription of men the reader will judge.

† Such is indeed his *ſubject*; but he has handled it not as an hiſtorian but as a polemic. See Anti-Jacobin, Vol. 8. pages 279 and 367.

‡ Where?

§ It was publiſhed, however, before theſe lectures, and ſhould certainly have been noticed by the editor.

‖ It was the very circumſtance of Dr. Hartley's being a writer of a mixed character that excited our *ſurprise* (we found no *fault* with the omiſſion) at Dr. Campbell's neglecting to recommend to the ſtudents the ſecond chapter of the ſecond part of his *Obſervations on man*. Dr. Prieſtley, in his remarks on the philoſophical writings of Dr. Reid and Dr. Beattie, had ſtrongly recommended the firſt part of the *Obſervations*, of which he had publiſhed

that he ſelected only a very few of the beſt and moſt unexceptionable writers, whoſe works he recommended to be either read or purchaſed by the ſtudents. In your review for March you alſo accuſe him *of prejudging the cauſe at iſſue by affixing an improper meaning to the word* εκκλησια, the real ſignification or import of which you do not appear to me at all to underſtand. It is neceſſary here to remind, I do not ſay to inform you, that the General Aſſembly of the Athenian citizens to which Demoſthenes addreſſed his incomparable orations, and which ſometimes met *caſually*, and at other times *by voluntary* agreement, was denominated εκκλησια;* that the ladies of Athens, when they are humouroufly deſcribed by Ariſtophanes as meeting in order to reform the ſtate, are ſaid to be εκκλησιαζουσαι;† and that in the 19th chapter of the Acts, a mob of the Epheſians *meeting caſually*,‡ and continuing together by voluntary agreement for ſome time, is called εκκλησια in two paſſages; and that the ſame word in the ſame chapter is uſed to denote a lawful aſſembly. Firſt, when the Epheſians ruſhed into the theatre *with one accord* ὁμοθυμαδον, we are told the aſſembly was confuſed, ἡ εκκλησια ην συγκεχυμενη. Secondly, when this *mob* or *diſorderly meeting* was diſmiſſed by the town clerk, we are told he diſmiſſed the aſſembly απελυσε την εκκλησιαν. Thirdly, in his ſpeech to the Epheſians, he mentions a lawful aſſembly, εννομω εκκλησια, in oppoſition to that day's uproar.§ Indeed nothing can be more evident, than that the *Greek word* εκκλησια, both in ſacred and profane writers, denotes an aſſembly, whether their meeting

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publiſhed a new edition well ſeaſoned with *materialism*. As Reid and Beattie were both profeſſors in the univerſity of Aberdeen when they publiſhed the works remarked on by Prieſtley, the youth of that univerſity muſt have been very differently diſpoſed from other young men, if they read not with eagerneſs the volume thus ſet in oppoſition to the philoſophy of their maſters. This being the caſe, we are ſtill ſurpriſed that Dr. Campbell did not recommend to the young theologians under his care, the ſecond part of the *Obſervations on man*, which, while it would have effectually counteracted the irreligious tendency of Prieſtley's volume, contains, as we ſaid before, one of the ableſt vindications of the divine authority of the ſcriptures, extant.

* It is neceſſary to remind, we truſt not to inform, you, that as the conſtitution of Athens was democratical, the citizens, to whom Demoſthenes addreſſed his orations, were *called together* by the *Archons* to exerciſe, in general aſſembly, the ſupreme power of the ſtate.

† That this deſcription would be wholly *deſtitute* of humour, were not the original ſenſe of εκκλησια ſuch as we have repreſented it (Vol. 8. p. 279) and had not the *men* been accuſtomed to meet at the call of the magiſtrates to deliberate on affairs of ſtate; that

‡ The Epheſian mob did *not* meet *caſually*, but were *called together* by Demetrius who made ſilver ſhrines for Diana; that, in its original ſenſe, εκκλησια, as we have already obſerved, denotes a ſelect ſociety called together by ſome perſon poſſeſſing, or *aſſuming*, authority to do ſo; that Demetrius probably poſſeſſed, or he certainly *aſſumed* authority, on this occaſion, to call together the men of like occupation with himſelf; and that

§ The regularity or irregularity of the aſſembly affects not our argument; provided the aſſembly be, as on this occaſion it evidently was, a *concio evocata* either by an acknowledged ſuperior or an artful demagogue.

be casual or regular.* Your criticisms, therefore, on the import of *this word*, and your *demonstration* as you term it in another place (as if the import of words was a matter of demonstration)† are both foreign and ill founded; and it was not Dr. Campbell but the Anti-Jacobin Reviewers, who prejudged the cause, by improperly limiting the signification of the word εκκλησια, in opposition to its general acceptation both in sacred and profane writers. Instead, therefore, of your having shewn the fallacy of the principles from which Dr. Campbell has reasoned, all your own reasonings, which are founded on an improper meaning of the word εκκλησια, must fall to the ground, when the true import of that word is understood.‡

In the conclusion of the same review, and in the beginning of your strictures on Dr. Campbell for the month of April, p. 358, you blame him for taking it for granted, instead of proving, that the church became so much corrupted. You should have remembered that he was a *protestant* professor of divinity, addressing a number of *protestant* students of theology, and tracing the *rise, progress and decline* of the *Romish* hierarchy. He was not prelecting on polemical divinity, and on that branch of it which is called the popish controversy. The *ecclesiastical historian*, though he may be a *critic*, and should possess a *spirit of research*, is not necessarily a *disputant.*

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* Whether the word εκκλησια may not *sometimes* signify a casual meeting both in sacred and profane writings, is not the question at issue; but what is its *original* and *radical* signification. Dr. Campbell, by etymological deductions, had endeavoured to shew that, in the New Testament, it signifies sometimes the whole body of Christians, and sometimes a single congregation met casually or voluntarily; but that it can never signify *more than one* congregation under the superintendance of a *single pastor*. It was our endeavour to shew that etymology leads to no such conclusion; but if we may form a judgment from this farrago of confident and heedless assertions, you understand neither the object of your master nor of us. "You have, however, Greek and grammar enough" (you are aware to what we allude) to know that εκκλησια is certainly derived from εκκαλεω, as καλεω is probably from the Hebrew word קהל; and if you will take the trouble (we wish to give you as little trouble as possible) to consult Parkhurst's Greek and Hebrew lexicons, together with Taylor's Concordance on those words, you may possibly see reason to write with less petulance, the next time that you controvert our interpretation of εκκλησια.

† This account of our use of the word *demonstration* in etymology is just as *fair* as Dr. Campbell's account of Dr. Hickes's use of the word *fiction* in Divinity (See Anti-Jacobin, Vol. 9. pp. 238 and 248.) It proves, therefore, that though you may follow your master *haud passibus æquis*, you are both travelling the same road:

Και κεραμευς κεραμει κοτεει, και τεκτων τεκτονι.
Και πτωχος πτωχω φθονει, και αοιδος αοιδω.

‡ They are Dr. Campbell's reasonings and not our's that rest upon the slippery foundation of etymology. Our's rest upon facts; and we had no occasion to enter at all into a critical disquisition on the meaning of words, but to shew the rottenness of that foundation on which the lecturer builds his superstructure.

tant.

tant.§ But while pointing out the latent ſprings of errors, which were known and acknowledged, Dr. Campbell was entitled to ſpeak "of that torrent of corruption" which rendered a reformation of religion abſolutely neceſſary.

In your Review for April (p. 357,) you condemn the *ſtructure* of his third Lecture, as very irregular; and you aſſert, that the *object* of it ſeems to be to perſuade his audience, that the diſcipline of the Church of Scotland is infinitely preferable to that of the Church of England, and that the congregational and independent churches are more apoſtolical in their government and diſcipline than either. You do not ſeem to comprehend the ſtructure of this prelection, and your aſſertions are totally unfounded *.

The *ſubject* of that Lecture is the detail of the principal cauſes, which contributed to the riſe and progreſs of eccleſiaſtical juriſdiction †; which Dr. Campbell, after Father Paul, traces from the voluntary appointments made by the primitive Chriſtians, when they choſe their paſtors to be arbitrators, or judges, of thoſe differences which ſubſiſted among them. Theſe voluntary appointments, after the eſtabliſhment of Chriſtianity, led to the legal authority, which was afterwards conferred on biſhops, under the Emperor Conſtantine ‡; and which, in general, was much extended, though in a few inſtances occaſionally diminiſhed by ſucceeding emperors. Conſtantine's edict rendered the ſentences of the biſhops final; and compelled the magiſtrates to ſupport, or to ſee them executed. Valens, moſt abſurdly, made the biſhops judges ‡ of the prices of all vendible commodities: Arcadius and Honorius, and afterwards Valentinianus, limited their powers. Juſtinian eſtabliſhed the epiſcopal tribunal ‡, and defined the limits of its

§ We did remember all this; and it was the very circumſtance of his being "a proteſtant profeſſor of divinity, addreſſing a number of proteſtant ſtudents of theology, and tracing the riſe and progreſs of the Romiſh hierarchy," that made us blame him for prejudging the cauſe (See Anti-Jacobin, Vol. 8. p. 279). Had he been reading lectures profeſſedly on the popiſh controverſy, he could not have entered on the courſe with propriety otherwiſe than he has done; but as an *hiſtorian*, and a *friend*, we ſuppoſe, to *free enquiry*, he ſhould have traced the church from its origin, and kept popery and proteſtantiſm both out of ſight, till each had exhibited itſelf in the courſe of the narrative. He was not *neceſſarily* a diſputant; but he *appears in fact* as nothing elſe; and inſtead of aſcertaining from ſcripture and other writings of antiquity what was the faith and conſtitution of the primitive church, he enters at once into a controverſy with Mr. Dodwell!!!

* The prelection and our aſſertions are both before the public; and to the award of the public we cheerfully ſubmit. If any impartial perſon, after peruſing that part of the Lecture which extends from page 68 to 76, of the firſt volume, ſhall ſay, that the object of the Lecturer, with reſpect to the Churches of England and Scotland, was different from what we have repreſented it, or that it is poſſible, within the ſame compaſs, to write any thing better calculated to excite the angry paſſions of the multitude againſt our eccleſiaſtical conſtitution, and to renew the ſcenes of 1642, &c. we will acknowledge that we have expreſſed ourſelves improperly.

† No, Sir. If it *trace* any thing, it traces the *civil* juriſdiction of *eccleſiaſtics*.

‡ Do you know what figure of ſpeech a writer uſes, when he contradicts himſelf thrice in five conſecutive ſentences?

juriſdiction;

juriſdiction; which were gradually enlarged by the ambition of the clergy. The riſe and progreſs of that juriſdiction is the ſubject of the Lecture. With this there is interwoven what was read as a large note by Dr. Campbell (and what ſhould have been printed as a note) an account of the ſecular powers belonging to the preſbyteries of the eſtabliſhed Church of Scotland, and formerly exerciſed by the Scotch biſhops in the days of epiſcopacy, who firſt enjoyed theſe powers, and alſo an account of the connexion between church concerns and civil penalties, both in England and in Scotland. There is not a ſingle word ſaid, that is *either for* or *againſt either of theſe two churches as churches:* it is only the connection between their juriſdiction, and that of the civil courts, which Dr. Campbell has conſidered; and in regard *to both churches* he expreſſes the ſame wiſh; viz. that the power of the church were confined to ſpiritual matters, leaving ſecular affairs entirely to the civil magiſtrate. Surely, this wiſh, if it does not accord with your ſentiments, ſhould not have given you any offence.

There is, however, another paragraph of this Lecture that has probably occaſioned you to be diſpleaſed with the whole ſtructure, and to miſtake its object. That paragraph is inſerted, in order to prevent the confounding of private quarrels with public ſcandals, and regards the powers of the congregation in primitive times; where Dr. Campbell ſhews that the people retained "ſome ſhare in the deciſion of queſtions in which morals were immediately concerned," even in the days of Cyprian, biſhop of Carthage. This expreſſion has given you very great offence; ſo great indeed that you queſtion, not only Dr. Campbell's conſiſtency, but alſo his integrity (though you frequently ſtyle him a great and good man) merely becauſe he differs from you in opinion, about the power of a congregation in primitive times, in approving or rejecting the ſentences of their biſhop and preſbyters *, yet the fault, which you cenſure ſo ſeverely, does not lie with Dr. Campbell, but with the Anti-Jacobin Reviewers. In the keenneſs of polemic writing, you confound what he properly terms "*ſome ſhare* in the deciſion of queſtions wherein *morals were immediately concerned*," with a *deciſive voice* in the adminiſtration *of diſcipline*; and while you blame him for not quoting any part of Cyprian's Letters in proof of what he has aſſerted, you deny that that there is a ſingle paſſage in thoſe letters, which gives the ſmalleſt coun-

* A miſtake, if not a wilful falſehood. We queſtioned the Doctor's conſiſtency, and *almoſt* queſtioned his integrity, *not* "becauſe he differs from us in opinion about the power of the congregation in primitive times," but becauſe "holding two preferments in the church of Scotland, he drew, from his profeſſional chair, a picture of the apoſtolical church, to which the Church of Scotland bears hardly any reſemblance." (See Anti-Jacobin, vol. viii. p. 353.) Had he reſigned his preferments, his differing from us, or from all the world, on theſe topics, would have furniſhed no ground for queſtioning his conſiſtency; but we cannot think the profeſſor of divinity conſiſtent, who undermines the church, for the ſervice of which he is appointed to train pupils: we do not queſtion *your* conſiſtency, becauſe you differ widely from us in your opinions of *common ſenſe, ſound logic, ſound criticiſm, fairneſs* of conduct in quoting the *words of your antagoniſts*, and, as we ſuſpect, the very *firſt principle* of *Chriſtian* theology; but we are not quite ſure that you are perfectly conſiſtent in pleading the cauſe of theſe Lectures, and retaining your living.

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tenance to the juriſdiction of the people. A little more diſcrimination would have been more becoming in a Reviewer. *Some ſhare* in the deciſion of queſtions, is a very different thing from *a decisive voice*; and the power of rejecting or approving the ſentence of the biſhop and preſbyters, which it is manifeſt from Cyprian's Letters, that the people in his time poſſeſſed *, is a very different thing from *a decisive voice*, or from the *juriſdiction of the people*. In the ariſtocracy of Sparta, which contained two kings, the ordinary legiſlative power was in the ſenate; but the laws, after being paſſed by that legiſlative body, were approved or rejected by the people. Yet no perſon will ſay that Sparta was either a monarchy or a democracy; or that either the kings or people of that republic had a *decisive* voice in matters of legiſlation; though the kings had individual voices in the ſenate, and the people collectively had a power of rejecting the laws when propoſed for their acceptance. Now, with reſpect to Cyprian's Letters, nothing can be more evident than that the people in his time poſſeſſed the power of rejection, which is, indeed, but a ſmall part of political authority, whether of the judicial or legiſlative power †. The language of Cyprian, with reſpect to himſelf as biſhop, and of the other biſhops his colleagues, is almoſt uniformly "*ego et collegæ mei qui præsentes aderant* ‡;" and with reſpect to the preſbyters, is very frequently "*compresbyteri nostri qui nobis assidebant* §; and his addreſs to the people is *plebi consistenti* ‖, in a number of his

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* Where is this manifeſt? Is it in thoſe letters in which the church is compared to a *ſhip*, and the biſhop ſtyled the *master*, (Ep. 59.) where he is called a *father*, and all the chriſtians within his dioceſe, his *children*, (Ep. 41.)? where it is ſaid, that "here ſins and ſchiſms ſpring up, becauſe men conſider not that there ought to be but *one biſhop*, and ONE JUDGE, as *Chriſt's vicar* in a church," (Ep. 59.)? and that "manente concordiæ vinculo, et perſeverante Catholicæ Eccleſiæ individuo ſacramento, actum ſuum diſponit et dirigit unuſquiſque epiſcopus, rationem propoſiti ſui Domino rediturus," (Ep. 55.)?

† Nothing can be more evident than the very reverſe of this: ſee his letter to Cornelius, in which he gives an account of certain ſchiſmatics at Carthage, of whom, he ſays, that he had received ſome into the church, in direct *oppoſition* to the people; confeſſing at the ſame time that no good had reſulted from his lenity. "Vix plebi perſuadeo, imo extorqueo ut tales patientur admitti: et juſtior factus eſt fraternitatis dolor, ex eo quod unus atque alius, OBNITENTE PLEBE ET CONTRADICENTE, MEA tamen FACILITATE SUSCEPTI, pejores extiterunt, quam prius fuerunt."

‡ Cyprian and his comprovincial biſhops.

§ All the world knows that the preſbyters ſet in conſiſtory with the biſhop, and that they were his counſellors; but that he was not bound to follow their advice is evident from Cyprian's having eſtabliſhed a rule for the readmiſſion of the *lapsi* into the church diſapproved of by five of the eight preſbyters of Carthage.

‖ True, moſt learned and judicious Sir; the inſcription of the 17th epiſtle is "Cypranus fratribus in plebe *consistentibus*;" of epiſtle 58, "Cyprianus plebi Thibari *consistenti*;" of ep. 65, "Cyp. epicteto fratri et plebi Aſſuras *consistenti*;" of ep. 67, "Cyprianus, Cecilius, &c.—*plebibus consistentibus*; item Lælio Diacono et plebi emeritæ *consistenti*;" but had you read more than the addreſs

his letters: and he muſt have read theſe letters very careleſsly, who does not ſee that in Cyprian's time, the biſhop preſided, the preſbyters were his aſſeſſors or counſellors, and that the people had a right, not of deliberating, or amending, but of approving, or rejecting, the ſentences or reſolutions of the biſhop and his council. Indeed, in ſome very flagrant caſes, they had ſomewhat more than the power of rejecting. A great offender was not to be received into the church *sine petitu et conscientia plebis* *; and Cyprian promiſes, with regard to a number of things that were to be decided on his return, *examinabuntur singula præsentibus & judicantibus vobis* †. I do not here ſay with Rigaltius on this paſſage, "Itaque non clerici, ſed etiam laici tunc judicabant." The biſhop, in a particular caſe, might reſign to them the ſole power of judging. But, in general, the biſhop and preſbyters were the judges, though the people had a right to approve or diſapprove of their ſentences. And, indeed, I do not ſee that in a perſecuted church, when the ſentence of the biſhop and preſbyters was only a declaration of opinion, and not ſupported by the civil magiſtrate, that the people could be deprived of the power of rejecting, or diſapproving ‡. That power, however, is not a deciſive voice (which is a privilege belonging to the preſident of a court, when the judges are equally divided on any queſtion). Yet, as Dr. Campbell very properly expreſſes it, the people had ſtill ſome ſhare in the deciſion of queſtions, wherein morals were more immediately concerned; as long as a ſentence of excommunication, the higheſt cenſure that the biſhop and preſbyters could paſs againſt the greateſt offender, could only take effect if the people approved of it, and ſhunned the company of the excommunicated perſon §. It does not in the leaſt invalidate this right of

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dreſs of any one of theſe epiſtles, you would have diſcovered that *consistenti* relates not to the *power* of the people, nor to their *sitting in council* with the biſhop, but only to their having *stood fast in the faith* during an æra of perſecution, when multitudes fell away; and yet *you* talk of careleſs readers of theſe letters!!

* Becauſe great offenders were reſtored ſometimes at the requeſt of the people, and always with their *knowledge*; therefore the people ſhared with the biſhop and preſbyters the power of the keys! Becauſe, in this country criminals are always tried, acquitted, or condemned, in open court, therefore the lookers on—the *plebs adstans*, ſhare with the judge and jury in conducting the trial, and determining the verdict! Excellent logician!

† Such a *promiſe* would have been ridiculous, had the people in the days of Cyprian poſſeſſed a ſhare in the deciſion of queſtions reſpecting diſcipline. The preſbyters, according to Dr. Campbell and you, were the biſhop's equals: Why then did not they and the people decide every thing in his abſence? Why did the preſbyters of Rome, no leſs than forty in number, ſo often declare that they and the people could decide nothing reſpecting the *lapsi*, during the vacancy of the ſee?

‡ If you ſee not this, you underſtand neither your maſter nor us. Could not the biſhop and preſbyters refuſe to adminiſter the holy communion to a ſcandalous offender, though all the people on earth ſhould deſire them? Aye, but

§ The people might keep company with the excommunicated perſon, if they diſapproved of the biſhop's ſentence. Certainly they might; and the

of the people, whether of great or ſmall value, that Cyprian ſtrictly forbids all communication with the lapſi, till they were regularly reſtored to the peace of the church; Cyprian had a right to forbid this, as the exerciſe of it would have implied a power of diſpenſing with the laws, (which certainly did not belong to the people): but it directly oppoſes your aſſertion concerning the abſolute power of the biſhop within his dioceſe *. It is not in a perſecuted church that we are to look for an abſolute biſhop; and Cyprian's Letters very clearly ſhew that his powers were not unlimited †. You ſpeak very incorrectly, when you ſay, that "Dr. Campbell makes St. Cyprian the paſtor of an independent congregation ‡; and you expreſs yourſelves very coarſely, when you add that the Doctor preſſes the apoſtle Paul into the ſame ſervice: but your language is ſtill more inaccurate, not to uſe any harſher word, when you aſſert that, in the days of Cyprian, a biſhop was abſolute in his own dioceſe, and had power to make what ſtatutes he pleaſed, being accountable for his conduct to God alone. For, at that period, worthleſs biſhops were depoſed by Chriſtians ||, and pious biſhops were martyred by Pagans; and while you ſeem to queſtion Dr. Campbell's integrity, you quote his expreſſions very unfairly. You repreſent him as ſaying "*Juſtinian firſt allotted* to the epiſcopal tribunal the eccleſiaſtical delinquencies of clergymen; and then aſk, with an air of triumph, "*Did Juſtinian live before St. Cyprian?*" Dr. Campbell ſpeaks of the *epiſcopal* tribunal as a *court of law*, when eſtabliſhed by *that name* by a Roman emperor. His words are, (vol. i. p. 66.) "Juſtinian, *in particular*, eſtabliſhed the *epiſcopal tribunal*, allotting to it, in the *firſt place*, all the cauſes that could be any way underſtood to concern religion; *then the* ec-

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the biſhop might refuſe the communion to them, for their open contempt of an apoſtolical injunction.

* But this is a very unfair ſtate of the caſe. Cyprian *made the law in his retirement*, when not a ſingle preſbyter was with him; and he threatened with excommunication any one who ſhould diſobey that law, though it was diſapproved of by five of the eight preſbyters of Carthage, and by many of the laity who had been confeſſors. See Anti-Jacobin, vol. viii. p. 361.

† They very clearly ſhew the reverſe. See note *, p. 219.

‡ Let Dr. Campbell and St. Cyprian themſelves decide between you and us. "I ſhall evince, ſays the Doctor, (vol. i. p. 210.) beyond all poſſibility of doubt, that the biſhop's cure was originally confined to a ſingle church or congregation.—I ſhall not produce the paſſages at length, from the fathers of the *ſecond* and *third* centuries, but ſhall barely mention the principal topics which ſerve to vouch the fact, and which can be verified from the cleareſt and moſt explicit declarations of thoſe primitive writers, particularly of Ignatius, of Juſtin Martyr, of Ireneus, of Tertullian, of *Cyprian*, and ſeveral others!" But we have heard St. Cyprian declare, that, manente concordiæ vinculo, &c.; the biſhop was anſwerable for his conduct in his own church *only to the Lord!* The reader, therefore, will judge whether, on this ſubject, you or we have written moſt correctly.

|| Something like a falſehood in the words of truth. Worthleſs biſhops were indeed degraded by a ſynod of comprovincial biſhops, who, to be ſure, were Chriſtians; but we never heard of biſhops being degraded, or, as you call it, depoſed by the people, at any period, or by the inferior clergy, except at Glaſgow, in 1638. See Anti-Jacobin, vol. ix. p. 376.

eccleſiaſtical

cleſiaſtical delinquencies of clergymen *; and, *laſt of all*, divers ſorts of juriſdiction over the laity." I might here, Mr. Editor, appeal to your readers, whether you have acted with the decorum of wiſe men—with the diſcrimination of good critics—and with the accuracy of language;—not to ſay fidelity in relation of facts, which was neceſſary in making quotations, when you have differed in opinion from Dr. Campbell concerning the ſtate of the primitive church, and the powers of the biſhops in the days of St. Cyprian: but I am aware that my appeal to your readers might imply, that I favoured the juriſdiction of the people. To avoid giving offence, I appeal to yourſelf, Mr. Editor, as preſident, or biſhop, of the Anti-Jacobins, and to the Reviewers with whom you are connected, as your aſſeſſors, or council,—"*vobis præsentibus, et compresbyteris qui te assidebant*,"—whether you do not owe an apology here, for queſtioning Dr. Campbell's *conſiſtency*, and even *his integrity*; when, in fact, you confounded *ſome ſhare in the deciſion of queſtions* reſpecting morals, with a deciſive voice, and with aſſerting *the juriſdiction of the people*; and alſo, when in the heat of polemic diſputation, inſtead of the temperate language of juſt criticiſm, you quoted Dr. Campbell's words ſo careleſsly, (for I do not accuſe you of wilful miſrepreſentation,) and then triumphed over him as guilty of a groſs anachroniſm. If you had not queſtioned *his integrity* I ſhould not have expected, nor, indeed, aſked this apology; and, by your making, or refuſing to make, one, you will ſhew that you are either a reformed biſhop, or a pope in literature, who pretends to infallibility †. But to proceed—

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* And is not this a palpable falſehood? Juſtinian may or may not have firſt allotted to the epiſcopal tribunal, the *civil* delinquencies of clergymen; but that a lecturer on eccleſiaſtical hiſtory ſhould ſay that he firſt allotted to that tribunal their *eccleſiaſtical* delinquencies; and that a *careful* reader of Cyprian's Letters ſhould contend for the truth and *accuracy* of ſuch an aſſertion, are two of the moſt extraordinary things that we ever met with. Pray, Sir, be ſo good as peruſe with attention the canons commonly called *apoſtolical* (you will find them faithfully tranſlated into *Engliſh*, by Mr. Johnſon, in the ſecond volume of the Clergyman's *Vade Mecum*,) and then ſay whether the delinquencies of *clergymen* were *firſt* allotted to the epiſcopal tribunal by Juſtinian! You have *carefully* read the Letters of Cyprian, and, therefore, need not be told, that when a clergyman was depoſed, he was deprived of his ſhare of the *oblations*, and reduced to the neceſſity either of begging from the *heathen*, or of working with his hands for his daily bread; ſo that, even in a perſecuted church, excommunication, conſidered only in a temporal view, was ſomething more than what you not very decently term it—"a mere declaration of opinion!"

† This attempt of Mr. Skene Keith to promote ſchiſm in our critical councils, muſt be founded upon one of two ſuppoſitions, equally inadmiſſible; he muſt either ſuppoſe that the *Editor* did not concur with the *Critic* in his opinions of Dr. Campbell's conduct, on the point in queſtion; or, that the arguments uſed by himſelf, in defence of his friend, were ſo ſtrong and irreſiſtible as to flaſh conviction on the mind of the Editor. Nothing, we can aſſure Mr. Keith, can be farther from the fact. The Editor moſt cordially ſubſcribes to every deciſion of the Critic, and will cheerfully ſubmit to any portion of cenſure which may juſtly be thought to attach to the review of Dr. Campbell's Lectures, though he can lay no claim to any part of the praiſe which he, in common with many of his readers, believes to be due to that maſterly ſpecimen of critical ſkill and acumen.

We

In your Review for April (p. 364,) you accuſe Dr. Campbell of "belying the *Church of England.*" And you ſay, "it is moſt evident he has belied her: for he has more than inſinuated that the teſt was contrived to compel men, by the coarſe implements of human authority and worldly ſanctions, to embrace her communion." The fact here is, that Dr. Campbell does not belie the Church of England; nay, he does not paſs the ſlighteſt cenſure on her as a church. He merely remarks, "that in England a miniſter may *be compelled* to admit to the ſacrament of the Lord's Supper, a man who is well known to be a moſt improper perſon, an atheiſt, blaſphemer, or profligate." After ſhewing the tendency and effect of this compulſion on the Engliſh clergy, which many of them have conſidered as a grievance, he ſays, "True religion is of too delicate a nature to be compelled by the coarſe implements of human authority and worldly ſanctions." Surely this general remark contains no belying of the Church of England, any more than it is an attack on the Britiſh conſtitution, which Dr. Campbell both reſpected and defended, though he was much diſpleaſed with the Teſt Act*. Far from cenſuring, and ſtill farther from belying the Church of England, he ſays expreſsly, that "his remarks affect not the doctrine taught, the morals inculcated, nor the form of worſhip practiſed in that church;" he only "points out the conſequences of the confuſion of the ſpiritual and ſecular juriſdictions in that church, *however respectable on other*

We ſhould have deemed it a duty incumbent upon us to expoſe the fallacy of Mr. Keith's reaſoning, the impotence of his arguments, and the weakneſs of his deductions; had not the Critic taken that trouble on himſelf, and ſo completely ſucceeded in the performance of his taſk, as to leave nothing for us to ſay on the ſubject.

Whether Mr. Skene Keith may, with his uſual logical preciſion, infer from this declaration, that the *Editor* is "a reformed biſhop, or a pope in literature," is a matter of perfect indifference to him; he will ſubmit to any libel but that of ranking him with a Diſſenting Paſtor, whoſe ignorance of ſcripture leads him to convert objects of reverence into ſubjects for contempt.—*The Editor.*

* Really, Sir, we know not what to anſwer to this. It is ſuch an inſtance of effrontery as calls for reprehenſion, in terms which nothing but compaſſion could prevail upon us to withhold. Dr. Campbell's words are theſe: "Men have been very long in diſcovering, and even yet ſeem ſcarcely to have diſcovered, that *true religion* is of too delicate a nature to *be compelled*, if I may ſo expreſs myſelf, by the coarſe implements of human authority and worldly ſanctions. Let the law of the land reſtrain vice and injuſtice of every kind, as ruinous to the peace and order of ſociety, for this is its proper province; but *let it not tamper with religion*, by attempting to *enforce its exercises and duties.* Theſe, unleſs they be free-will offerings, are nothing; they are worſe. By ſuch an unnatural alliance, and ill-judged aid, hypocriſy and ſuperſtition may, indeed, be greatly promoted, but genuine piety never fails to ſuffer!"—Is it poſſible to affirm more explicitly than your friend does in theſe words, that the teſt was contrived to compel men, by the coarſe implements of human authority and worldly ſanctions, to embrace the communion of the Church of England? Did not Dr. Campbell know that the teſt was contrived *not* for this purpoſe, but to exclude from certain civil offices *all who are not already of the communion of the Church of England?* And, does not every man who gives of the *teſt* an account which he *knows* to be falſe, belie, at once, the *church and ſtate* of England?

accounts,"

accounts." Surely the reviewer of theſe Lectures has read them over very careleſsly; or he is not maſter of this controverſy, *however reſpectable he may be on other accounts.* I do not accuſe him of wilfully miſrepreſenting what Dr. Campbell has ſaid of the Church of England; but it is evident that he is very little acquainted with the conſtitution of the eſtabliſhed Church of Scotland; for, in the very ſame paragraph in which he ſpeaks ſo raſhly of Dr. Campbell, he talks of an abſurd and impious practice among the Scottiſh clergy, in refuſing the ſacrament of baptiſm to the children of parents whoſe moral conduct has not been unexceptionable; ſtating, that he does not ſuppoſe that this *impious* practice "is authorized by the church of Scotland, but that it is too commonly connived at by her judicatories."—It is neceſſary here, to inform you, that the eſtabliſhed Church of Scotland, which is preſbyterian here, follows exactly the Scotch Epiſcopal Church before the Revolution; and prohibits not *the baptizing of children* in ſuch caſes, but the admitting of the parents, while they are under ſcandal, to be ſponſors for their children, till they are reſtored to the peace of the church; but that, when any proper perſon, (that is, when any man who is free from church cenſure) is willing to act as ſponſor for the child of the moſt profligate parents, all the eſtabliſhed clergymen are obliged to baptize ſuch children; and I never heard of a ſingle inſtance in which any Preſbyterian Clergyman refuſed, in ſuch a ſituation, to baptize a child*. I leave it now, Mr. Editor, with yourſelf, to ſay, who has belied either of the national churches; but I am not fond of coarſe language, though I may ſometimes uſe a ſharp expreſſion, while I vindicate the memory of my friend, who was incapable of belying any man, or any ſociety of men.

(To be concluded in our next.)

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* We have heard of many ſuch inſtances, and, for the truth of what we aſſerted, could bring legal proof. Nay, we are not more certain that Mr. Skene Keith is the author of the letter before us, than we are that ſome of the miniſters of the Church of Scotland make the ſacrament of baptiſm an inſtrument of what, in England, would be conſidered as the moſt capricious tyranny; and that one of them urged the latter part of the 16th verſe of the eleventh chapter of the epiſtle to the Romans as the deciſion of St. Paul, that the children of drunken parents ſhould not be baptized, till either their parents reform their lives, or they themſelves arrive at the years of diſcretion! In no church are parents, under *ſcandal*, received as ſponſors for their children; but a man is not under *ſcandal* merely for treating the miniſter of the pariſh with leſs reſpect than he may chance to require!

TO CORRESPONDENTS.

The letter from the venerable BISHOP SKINNER was not received till the laſt ſheet of our review was put to preſs. But it ſhall certainly appear in our next.—X. W. X. ſtands preciſely in the ſame predicament. He may ſafely, therefore, continue his communications without any fear of rejection; and he will find his opinion of our impartiality not ill-founded.

The valuable Eſſay on THE LEVIATHAN AND THE BEHEMOTH, by our highly eſteemed friend the Rev. JOHN WHITAKER, is intended for early inſertion.—SCRUTATOR, on the conſtruction and conduct of an Encyclopædia, ſhall appear in our next; as ſhall F. S. C.'s able review of Garrett's Methodiſtical Farrago.

CANTABRIGIENSIS's reliance on our *candour* will prove not to have been miſplaced.—His defence of Dr. PALEY ſhall appear.

Z. will perceive that we had anticipated his wiſhes.—W. S. is received.